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The Missionary survey

THE MISSIONARY SURVEY

WADE C. SMITH, Editor LAURA E. ARMITAGE, Assistant Editor

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va. under the Act of March 3, 1877.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. VIII DECEMBER, 1918. No. 12

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THE MISSIONARY SURVEY'S CAMPAIGN FOR 50,000 SUBSCRIBERS

Goal: The Survey in Every Home. Every Church on the Honor Roll.

"FLU" SET US BACK.

October was the worst month we ever had, from the standpoint of circulation. Only 424 renewals and new subscriptions came into this office during that month, as compared to 971 for the same month in 1917. During October 672 subscriptions expired and only 252 were renewed. Undoubtedly the influenza epidemic was mainly responsible for the slump.

The "flu" had its baneful effect upon everything while it lasted, but now that the country has been delivered from it, all lines of business are getting rapidly back to normal. Shall the SURVEY'S circulation be an exception to the rule? Or will our friends who had to abandon their plans for canvassing new subscribers and renewals while health board restrictions and, perhaps, sickness in their own homes forbade it, now make up for lost time and regain the loss?

See what our circulation department faces during the months of November and December: There will be a total of 3,508 expirations for those two months; 2,612 of them occur in December. To the larger figure may be added the 420 unrenewed expirations of October. Now won't we have to hustle if we are to avoid a circulation "debacle"?

THE INDIVIDUAL SUBSCRIBER can help in this matter. If December is the expiration month for your subscription, you will find in this magazine a slip something like the following:

Your Subscription Expires With Number Dated December, 1918

SUBSCRIPTION BLANK FOR THE MISSIONARY SURVEY
Richmond, Va.

Name.....

Street or R. F. D.....

P. O.....

Turned in by.....*Club Agent*

Amount Paid.....

If amount not accompanying slip, and subscriber would like to have collector call for it, check here:.....

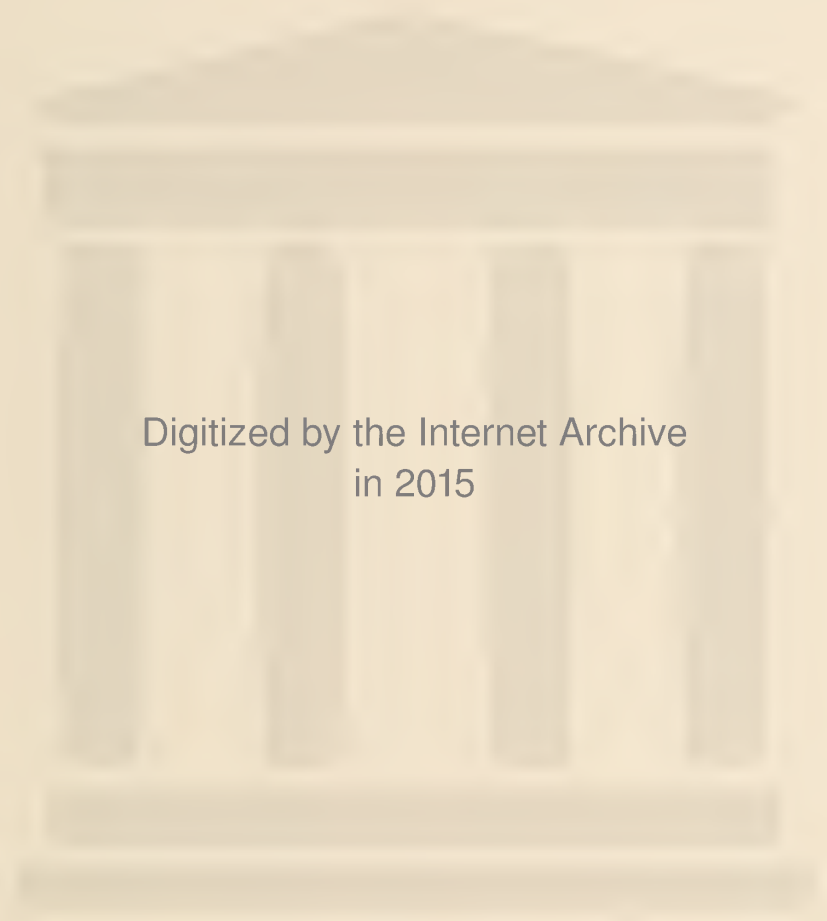
Subscription price, 75c
In Clubs of Five, 50c

Now before the thing passes from your mind, please fill out the blank and turn in with price to your club agent or send direct to THE MISSIONARY SURVEY, Drawer 1176, Richmond, Va.

Do not make the mistake of thinking it is not important because you are only ONE. Remember that our whole list is made up of individual subscribers, not congregations.

THE HONOR ROLL

Montpelier Church, in Fayetteville (N. C.) Presbytery, is added to the Honor Roll this month, having secured an average of one subscription to the SURVEY for every five communicants.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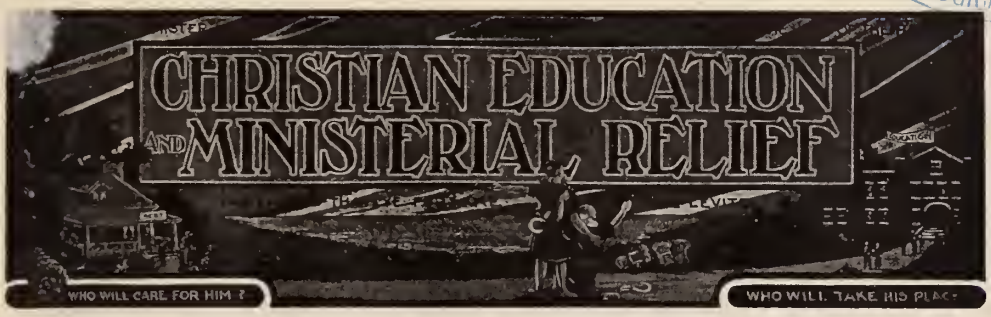


Address All Communications Relating to this Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

THE MANIFOLD WORK OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

OFFICERS: Rev. Henry H. Sweets, Executive Secretary; Rev. M. E. Melvin, Field Secretary of Christian Education; Mr. John Stites, Treasurer.

Months for Special Study: December and April.

Scope.

The work of this department of the Church has to do principally with the workers. It takes more than money to evangelize the nations—a person must go. These must be trained and prepared for leadership. For this reason the committee is giving every possible aid to the Synod and Presbytery in equipping, sustaining and endowing the needed schools, colleges and theological seminaries.

Many of the most ambitious boys and girls come from poor homes, and are not able to pay the cost of an education without some help. Those who are looking forward to the ministry or the mission service are aided by means of loans, to be repaid either in money or in service to the Church. Those who are preparing for other callings are aided while in one of our Presbyterian colleges by loans from the Student Loan Fund, which must be repaid in money as soon as possible after graduation.

Our ministers and mission workers have never received salaries sufficient for their immediate needs, and when, on account of sickness or old age, they are forced to retire, or when dependent widows and orphans survive the faithful worker, the Church must provide for their needs.

Education for the Ministry and Mission Service.

The great need of the Church and of the world for the present and the coming age is a trained, Christian leadership. The very success of the work at home and abroad has made imperative a large increase in the force. The places of those who have fallen in the ranks must be filled. Reinforcements must be rushed to the help of those who, too long, alone, have borne the burden of the day and the scorching heat of the battle. The great unoccupied fields are calling for pioneers. As in the days of the Saviour's earthly life, "The harvest truly is plenteous, but the laborers are few." It is God's call for our consecrated, qualified men and women to invest their lives for him. It is a clear call to earnest, importunate, believing intercession.

The Executive Committee by means of suitable literature, conferences, sermons and addresses is enlisting the workers for the work, and reminding all of the duty to obey Christ's command, "Pray ye therefore."

Because so many of the boys and girls who give their lives to the service of the Church come from poor homes, they are aided in their work of preparation, through the committee, by means of loans, to be repaid either in money or in service to the Church. About 300 boys and girls are as-

sisted each year from the fund. Most of the money is repaid in service in the needy mission fields of the Church at home and abroad, and thus serves a double purpose. The amount of credit given each year is the difference between the salary received and $1,000 and a manse, or $1,200 without a manse.

PRESBYTERIAN STUDENTS IN STATE EDUCATIONAL INSTITUTIONS.

Our Presbyterian schools and colleges are rendering invaluable service to our Presbyterian youth. It is not possible for these to reach all our boys and girls, and after graduation from our colleges hundreds go to the State university for technical or professional training. One out of every seven or eight of the boys or girls in the State universities come from Presbyterian homes.

This committee is endeavoring to arouse the Synods to the proper care of these Presbyterian boys and girls. It is planned to have a well equipped church, with an efficient pastor, faithfully supported by the whole Synod from within whose bounds the majority of the students come, at the seat of each of these institutions. His pastoral care and instruction and fellowship will be a mighty power for holding our youth to the faith of our fathers and guiding them in the Christian life and service.

The General Assembly asks for the work of education for the ministry and mission service for 1919-20, $80,000.

SCHOOLS AND COLLEGES.

The Executive Committee is using utmost endeavors to assist the Presbyteries and Synods to equip, to maintain efficiently, and to endow the schools, colleges and theological seminaries of the Church.

Some people seem to think "there are too many colleges." In the Southern States there is one college for every 27,000 youth of college age. Careful surveys show that where there are many colleges there are many college students; where there are few colleges, the youth are not reminded so constantly of the need of better preparation for life's duties and there are fewer college students.

These Presbyterian colleges are our "West Points." They are face to face with immediate disaster. They must be aided financially or they must close their doors.

We must have trained, efficient workers. The fields of the world are demanding a more adequately equipped ministry and Christian workmen.

By means of advertisements, addresses, conferences, broad and comprehensive literature, and a skilful campaign force under the direction of Dr. M. E. Melvin, Field Secretary of Education, we are rendering needed assistance to all these institutions so essential, not only to the growth and welfare of the Church, but to its very existence.

To finance properly this work of education and promotion the General Assembly asks for not less than $20,000 a year.

THE STUDENT LOAN FUND.

The call today is not only for a well trained ministry and mission force, but for Christian training for all our youth. This must chiefly be given in the schools and colleges of the Church.

In order that the future doctors, lawyers, merchants, business men, nurses, teachers and home builders may be rightly qualified for their work, the Church is making it possible for all our boys and girls of approved ability and character to secure a higher education in our Presbyterian colleges. Loans of one hundred dollars a year, for the four years of the college course, are made. Although this fund was started in 1908, loans have already been made to 102 boys and 79 girls, and now amounts to more than $30,000.

The most gratifying feature of this work is the promptness with which the money is returned after graduation. This fund has brought hope and enlarged fruition into the poor homes of the Church and to the lives of the leaders of Church and State of tomorrow. No better investment can be found than in the lives of our promising youth.

A large number of "memorial scholarship funds" have been placed in the Student Loan Fund.

The General Assembly asks that the Student Loan Fund be made $250,000 within the next three years, and for the year 1919-20, $80,000.

MINISTERIAL RELIEF.

No duty assigned the Church by God is more binding or sacred than the care of the minister and missionary. When Israel was entering upon the conquest of Canaan the divine command came once and again, "Take heed that thou forsake not the Levite so long as thou livest in the land." And to the early Christians came the reminder, "Even so hath the Lord ordained that they who preach the gospel shall live of the gospel."

This direction carries with it the solemn obligation to care for the faithful ministers of the Church, who on account of sickness or old age, have been forced to retire both from labor and from income; and to provide for the needy widows and little, helpless orphans, of those who have shared the labor and privations of those who have died in the service.

Last year 94 ministers, 155 widows and 32 afflicted adult orphans were assisted. In these 281 homes are 76 little, fatherless children under fourteen years of age. The average assistance to each of these homes was $218.16 per annum, or 60 cents a day for each family. On account of the severe winter and the great increase in the cost of living we made substantial increases last year. Larger increases are now imperative. Shall we send "a pittance or competence"? Your interest and gifts and prayers will answer—"Yea" or "No"?

For this Christ-like work the General Assembly asks $100,000 a year.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

In order that the aged and infirm ministers and the needy widows and orphans of deceased ministers may be cared for in a manner and with a certainty never possible in the past, the General Assembly in 1901 decided to erect an Endowment Fund. The annual interest from this fund, together with the enlarged offerings of our people, will enable the Church to provide for the veterans and for those wounded in battle in a way that befits their splendid service to Christ and his Church.

Many "memorial funds" have been erected in this Endowment Fund. The General Assembly has commended it "to our people of means for their gifts and legacies," and has suggested that it be made at least $1,000,000 in the next three years. "Life annuity bonds" are issued from this fund. In this plan gifts are actually made to the fund, but the donor receives an annuity during life. Many "Liberty Bonds" of the United States Government have been donated to this fund. It is a cause that should be remembered in many wills.

The General Assembly asks that $440,000 be added to the Endowment Fund in the next three years.

Amounts asked by the General Assembly for the entire task of Christian Education and Ministerial Relief for 1919-20:

Education for the Ministry and Mission Service	$ 80,000
Schools and Colleges (Christian Education)	20,000
"The Student Loan Fund" (For three years: $220,000, making a fund of $250,000).	80,000
Annual Fund of Ministerial Relief.	100,000
	$280,000

The Endowment Fund of Ministerial Relief for three years, $440,000, making the fund $1,000,000.

NOTES ON CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

THE beautiful story by "Mildred Welch," "For Those Who Stay," which was printed in THE MISSIONARY SURVEY, May, 1918, has had a wonderful circulation. It has been copied in numbers of papers, and several other churches have asked to reprint it in leaflet form. We have just filled a large order to be sent among the churches in Canada.

The offer of $50 in prizes for the best programs on the work of Christian Education and Ministerial Relief, or any of the departments of the same, which was published in the October number of THE MISSIONARY SURVEY, is attracting wide attention. It is earnestly hoped that at least one member from each society of the Church will enter into this contest.

Has your church increased the salary of its pastor or stated supply recently? If not, will you not see that this matter is brought clearly before the proper authorities? The increase in the cost of living is so great, and the demands upon our ministers so various, that many of them are suffering serious inconvenience and should immediately find relief. We will gladly send to the elders and deacons of any church the four leaflets on this theme: "The Salary of Our Ministers," "The Deacon's First Responsibility," "A Plea for Poor Ministers," and "The Laborer is Worthy of His Hire." The General Assembly directed the Executive Committee to bring this matter forcibly to the attention of the Presbyteries and churches.

Several new programs on the work of Christian Education and Ministerial Relief have been issued by the committee. We also call attention to the following new leaflets, which have recently come from the press:

The Three Year Program,
Fifty Dollars in Prizes,
Knightly Service,
Prison or Throne?
Our Presbyterian Student Loan Fund,
Because,
Recruiting for the Ministry,
Hold On! We Are Coming!
The Second Call,
Like the Master,
Out of the Furnace,
The Salary of Our Ministers,
A Plea for Poor Ministers,
The Laborer is Worthy of His Hire,
The Case of the Old Minister,
Indian Summer,
What About the Old Soldiers?
Outline for a Bible Lesson on Education,
Program on Christian Education and Ministerial Relief,
A Presbyterian Creed,
The Value of an Education.

Striking testimonials of the beauty and usefulness of the Christmas exercise issued by the Executive Committee for 1918, "God's Service Star," are pouring into the Louisville office. No more helpful exercise can be found upon the market. This is being sent free of cost to the churches and Sunday Schools of the Presbyterian Church in the United States, who agree to use it. The General Assembly asked (at Birmingham): "That the Sabbath nearest to Christmas of each year be set apart to be observed by our Sunday Schools in the interest of Christian Education and Ministerial Relief" and (at Durant) "That so far as practicable, our committee's arrangement of the Christmas program be used in our Sabbath Schools,"

The eyes of the Church are also turned with interest to the campaign for Flora Macdonald College, under the direction of Rev. A. C. Bridgman. A liberal elder has offered $50,000 on condition that $100,000 be raised from other sources. We hope to report next month progress made in many other campaigns.

No louder call has ever been sounded to the Church with regard to the work of Christian education than that which comes from a study of the causes of the world war. All of the education in Germany was dominated by the State. The philosophy taught in the schools and universities was made subservient to the purposes of those who would become the masters of the world. The presence of Christian schools and colleges, under the direct control of the religious bodies of America, will do much to correct any evil tendencies that may arise in the educational systems of the States. This fact is recognized by the most prominent presidents of the State universities and should be appreciated more fully by every Christian man and woman in America.

All of the educational institutions of the Southern Presbyterian Church are in great need of funds. Some of the other denominations began more promptly to appreciate the absolute need of larger endowments for their institutions and have made great progress in securing the same. Many of the splendid colleges of our Church are in a precarious condition, while all of our schools and academies must have larger funds immediately. This is a matter of serious concern to every one who loves the Church.

We want every member of the Church to become thoroughly familiar with "The Three Year Program" of the General Assembly for Christian Education and Ministeral Relief. This includes: (1) Bringing of all of the youth of the Church face to face with the problem of their life's work; (2) The increasing of the Student Loan Fund to $250,000; (3) Assisting the Synods to perfect their educational policies and to equip and endow their institutions; (4) Helping the Synods to care for the Presbyterian youth in State institutions of learning; (5) Increasing the Endowment Fund of Ministerial Relief to at least one million dollars; (6) The securing of $280,000, or 12½ per cent. of the annual offerings to General Assembly's causes for the fundamental work of Christian Education and Ministerial Relief. Be sure to read the pamphlet, "The Three Year Program,"

Sample copies of the Christmas exercise, "God's Service Star," have been sent to the superintendents of the Sunday Schools or to the clerks of the sessions of all the churches. The orders for these should have been placed in November. If they have not been secured for your school please give this matter your immediate attention. The exercises may be used on Sunday or at any time during the week. The service may be elaborate or it may be just as simple as you desire to have it.

The campaign for $500,000 for the equipment and endowment of Westminster College, Fulton, Mo., under the direction of Dr. M. E. Melvin, the Executive Committee's Field Secretary of Education, has made wonderful progress. It now seems assured that this amount of money will be secured by the end of the time limit, January 1, 1919. We ask the earnest prayers of the entire Church that this task may be accomplished.

A WORD TO THE WISE.

NOTHING is more self-evident to every intelligent observer at the opening of this new century than the fact that a liberal education is the imperative need of every young man or woman who aspires to success in life.

In all the walks of life the educated man is in the lead, and must, as the years go on, more and more hold the first place. That some men have attained material success with but a common school education is not to be denied. A man may acquire wealth with but a limited education, but such success is never of the highest. Man does not live by bread alone. And many a man of this class has deeply felt the lack of a culture which all his wealth could not procure for him.

For the deeper needs of the soul and for his greater influence upon and help to his fellow men, every man needs the higher education which the Christian college seeks to give. The value of such an education lies not so much in what it puts into a man as in what it brings out of him. It develops his possibilities, unfolds his potencies, gives him visions of truth and beauty, fits him for association with the highest and noblest minds, and awakens desires for all that is noble and uplifting in life. It starts impulses which are never to die out and which without it would have remained forever dormant. It opens a man's eyes to the infinite possibilities of life and multiplies his powers a hundredfold. Such is the education demanded by our times, and no young man or woman, unless hemmed in by insurmountable obstacles, should count any sacrifice too great to so invest the early years of his or her life as to secure such rich returns, with which all other successful investments men make are not for a moment to be compared.—Selected.

RECRUITING FOR THE MINISTRY.

THE records in our office show that about 125 of our candidates for the ministry are in the army, thirty in the navy, twenty in the Young Men's Christian Association work, and about forty in the Student Army Training Corps. Our records are not yet complete and the numbers may go beyond this. Already three of our candidates have died in the service or in the training camps.

Many of these men will doubtless be returned to the Church with fuller experience and larger vision. The fact remains that our Church is now in a critical situation as regards efficient men for the ministry.

The Executive Committee is making broad and well thought out plans to bring the work of the ministry and mission service before the choicest boys and girls of our Church.

Possibly at no other time in her history has the Church faced such wonderful opportunities for such work as this. The report comes to us from scores of camps that the most frequent conversations are concerning the question, "After it is all over, what?" There is little doubt that the minds of the young men, who have been called to the colors, are in a fluid state. It remains for the Church to put into their thoughts the elements that will cause them to crystallize in the proper form.

We all recognize the fact that God calls men to the ministry and women to mission service. Every one must appreciate the further fact that He uses human instrumentalities in carrying out His purposes. We are, therefore, preparing a comprehensive leaflet literature, are securing articles for our Church papers, and requesting our ministers to prepare sermons on "Life's Work" that will help our young men and young women to discover God's plan for their lives.

The last General Assembly requested the women of the Church to give their special assistance in recruiting. The mother in the home principally forms the atmosphere in which the purposes of life are developed.

The teacher in the Sunday School also has a wonderful opportunity in guiding the thought of the youth. The pastor of the church, by special sermons on the theme, and by illustrations in his sermons and talks, and by his public prayers, can do much to point the boys and girls to high heavenly aims in life.

Why should it be thought a thing incredible that every church in our General Assembly should have at least one young man preparing for the great and happy work of the ministry, and one young woman preparing for mission service?

We earnestly call upon all members of the Presbyterian Church to keep these needs and opportunities constantly before their minds and in their prayers and upon their lips in conversation with the youth of the Church.

THE INTERDENOMINATIONAL SECRETARIAL COUNCIL.

REV. J. D. HINGELEY, D. D.

THREE years ago there was organized a body composed of the heads of the pension and relief department of several Protestant churches, which has had a strong influence in strengthening the work throughout the entire nation and gaining the recognition of funds for retired ministers as being among major benefactions. The result has been exceedingly helpful to all churches and has given to this work a high standing with the great editors and leaders in the political, commercial and industrial world.

I have been honored ever since the organization of the International Council by being its chairman, and am grateful for the strength that has been given to me personally and to our cause through association with these splendid leaders. Dr. Henry H. Sweets, of Louisville, Ky., is the secretary.

Some major plans for general publicity, which were almost formulated, were interfered with by the coming of the great war, but the testimony of all the leaders is to the effect that present conditions have been helpful rather than harmful as far as the general progress of the cause is concerned. Since our last meeting several churches in this country have entered into relation with the council, including the representatives of two churches in Canada. While much good has come to me and to our work in the Methodist Episcopal Church, it is a pleasure to realize that help has also been extended directly and indirectly to the leaders of the denominational movements. The following is a summary of the approximate conditions in the several churches at the present time.

The Protestant churches now have approximately $30,000,000 of the new $65,000,000 preachers' pension funds which are being raised as follows: Methodist Episcopal, $12,000,000; Protestant Episcopal, $8,500,000; Presbyterian, $8,600,000; Northern Baptist, $2,000,000; Congregationalist, $1,000,000; Methodist Episcopal Church, South. $1,000,000; General Synod, Lutheran Church, $150,000; Augustana Synod, Lutheran Church, $265,000; Church of Christ, $326,000; Southern Presbyterian, an annual budget of $60,000, and $560,000 in endowment funds.

The Church long ago recognized the justice of preachers' pensions. In 1784 the Moravian Church was planted in America and at once pensioned its preachers. Methodism was an early pioneer. In 1763 John Wesley inaugurated a fund for worn-out ministers, and in 1774 the second American Conference ordered an Easter collection for needy itinerants. The work of ministerial relief was begun by the Presbyterians in America in 1718.

At the General Conference in 1908, strong laymen secured legislation which created the Board of Conference Claimants and declared that "*The claim to a comfortable support inheres in the gospel ministry and rightfully inures to the benefit of the preacher in the Methodist Episcopal Church when he is admitted to an annual conference*"; also that "*Such claim is not invalidated by his being retired, and at his death passes to the dependent members of his family.*" In 1915 a campaign was inaugurated for an endowment of $5,000,000, and the Church is now seeking $20,000,000. The total annual disciplinary claims of the 2,973 retired ministers, 3,225 widows and 443 orphans is $2,300,000. In 1908 the amount paid was $610,000; in 1917, $1,265,000, an increase of $653,000. In 1913 not one retired minister received $600, but in 1918 there were sixty-eight veterans who received that amount, and in 1917 the number was largely increased.

Methodism received great help from the Moravians, and in the movement to care for the retired ministers had the example of that Church; and, as its evangelical zeal was communicated to other churches, so also, directly or indirectly, it has stimulated other denominations in their efforts to furnish an adequate competency for their veterans. Letters to our office gratefully acknowledge our help in inaugurating their campaigns.

Campaigns for the veteran ministers have frequently resulted in a marked improvement in church attendance, increase of salaries and membership, liberality to the benevolences and payment of debts as well as in a greater love and reverence for the minister.

The
WOMAN'S AUXILIARY
of the
Presbyterian Church
in the U.S.
OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature"

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING. ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

IN THE LIGHT OF BETHLEHEM'S STAR.

MRS. E. C. CRONK.

DO you sigh to have been with the shepherds on that first Christmas night? Do you wish your eyes might have seen the glory light of Bethlehem's star? Do you think with wondering pity of the keeper of that inn, which had "no room" for the Great Guest it might have entertained?

Do you wish you might have had the opportunity to publish throughout sleeping, uncomprehending Bethlehem the glad tidings of great joy?

Do you covet the opportunity of the Wise Men, privileged to lay gold, frankincense and myrrh, right at the feet of the infant Jesus?

* * * * * * *

Know, then, that no shepherd of Bethlehem's plain ever witnessed the Christmas vision which may be yours;

That the brightness of Bethlehem's star shines greater now by two thousand years of glory;

That your own heart is in danger, in its empty fullness of *things*, of offering "no room" to the Great Guest, who would dwell therein;

That, alongside Bethlehem, lies a world in darkness, a thousand millions of souls who have never seen the light of the star, nor heard the message of the angels;

That the Saviour hath more need today than then of your gold and frankincense and myrrh.

Look into your heart this day and see that he is enthroned there over all. Then look out with him upon the world of men, full of suffering and sin, crying out for help and love and light and catch the commission, which comes to you in the angel's message, "Behold, I bring you good tidings of great joy, *which shall be to all people*."

PRAYER IN THE MISSIONARY SOCIETY.

THERE was a time in the life of the Missionary Society when, if prayer was offered, the long-suffering minister must be present to offer it. That was supposed to be his especial field of service, and no one of less official standing would have ventured to perform it.

But gradually the scope of ministerial responsibility and activity widened, until the pastor seldom had time to attend a society meeting, and, after a while, we find that a recitation of the Lord's Prayer was thought to afford all the prayer necessary for the devotional part of the meeting. No woman in those days would have dared venture an audible word of prayer of her own making in so public a meeting as a Woman's Missionary Society, even though it be held in the parlor of a home, and attended by "the faithful half-dozen" of the church. . . .

Increasing knowledge of the task before them, however, brought in time a conviction of the need of more prayer, and a few here and there, usually the minister's wife, ventured, with fear and trembling, to voice a petition of her own at the missionary meeting. Other consecrated women followed in her footsteps, and prayer became more and more a vital part of the program of the Missionary Society.

Today the devotional in the Missionary Society is considered the most important part of the program. The Bible lesson is often one of a series of studies prepared and taught by an experienced leader, and prayer is recognied, as the most far reaching and fundamental service that can be rendered by the society.

In this part of the program, however, as well as in all others, the variety is desirable, and there are many different ways of offering prayer, which, if introduced from time to time, serve to fix the attention of the members upon the subject for which they are praying.

"Silent prayer" is becoming more and more recognized as the best method for enlisting the attention and devotion of all the members. Few there are, indeed, who can resist offering a petition amid the silence and hush which falls upon the busy meeting at the announcement of a period of silent prayer. This period of prayer is usually closed by a few spoken sentences by the leader.

"Directed prayer" is similar to silent prayer, and yet not quite the same. In this form of praying the leader will ask all to bow their heads in silent prayer, and she will announce the subject for their petition. After a pause of a few seconds the leader will announce the subject for which all are to pray as "Let us ask God's blessing upon our Church" (pause of perhaps half a minute); "Let us ask God's blessing upon our missionaries in China" (pause), and thus, continuing, the leader indicates the subjects which are to be prayed for by the society during this period of silent prayer.

"Sentence prayers" are an invaluable method of teaching the timid to begin praying aloud. The leader will announce a period of prayer by saying, "We will now have a number of sentence prayers, after which our prayer will be closed by Mrs. Blank." Any woman in the society may repeat a sentence or two of prayer, either words of her own or one of the beautiful prayers taken from the Scriptures. After a number have prayed the woman appointed to close the praver will offer a few brief sentences of closing prayer.

"A circle of prayer" is often formed in a small meeting of women who are sitting about in a circle. The first woman offers a prayer, and each one in turn follows, the leader making the closing prayer.

"Song-prayer" is a most touching and effective way of praying. The leader announces: "We will now pray by singing the hymn, 'Take my life and let it be consecrated, Lord, to thee.'" This is usually at the close of a devotional talk, and the members, with partly bowed heads, will softly sing the prayer-verses. There are many beautiful prayer-songs in our song books. "Have Thine Own Way, Lord," "I Am Coming, Lord, to Thee," and "Draw Me Nearer," are some of many beautiful prayer-songs.

When Christian women come to realize more fully that the vital human factor in the salvation of the world is Prayer, we will give this subject a larger place in our planning and thinking.

H. P. W.

A YOUNG WOMAN'S AUXILIARY IN THE LONE STAR STATE.

MRS. W. M. FAIRLEY.

OUR organization is patterned after the older Women's Auxiliary, and we have all of the secretaries of the benevolent causes, as well as committees, programs and study classes. Once a month we have a meeting (at 6 P. M.) at the Y. W. C. A., so the business girls can meet with us. We get our dinner from the cafeteria of the "Y" and go into a little private "tea room," which has been daintily arranged for us by placing several tables together, spread with snowy cloth and decorated with pink candles, tulle, etc. After dinner we have our meeting around the table, then spend an hour in social festivities. For two years these girls have clothed a girl their own age at the Orphanage. They meet at my house on Saturday (as some are in high school) and cut and sew everything needful for Maggie. Our lunch together, which the girls help me prepare, is one of the pleasantest features of the day. They also remember "our orphan" at Christmas time and on birthdays and write to her between times. For several years they have also helped pay for the lights for one Mexican mission, and this spring they got out the the directory for the church, securing all the advertisements themselves. During the summer we had some delightful picnics and

A Young Woman's Auxiliary in the Lone Star State.

outdoor meetings, as well as numbers of socials complimenting the soldiers stationed at Fort Bliss. Some of the girls have been very active in assisting with programs at the "Y" huts for the army camps.

A MISSION STUDY EXHIBITION.

MRS. CHARLES S. RANKIN.

OUR society always tries to make the first meeting of the year a "booster" meeting. This year we sent out invitions copied from a suggestion in THE SURVEY some time ago. Each card contained a sketch of a chair with a number on the back, and underneath the chair the words, "—— is the number of your chair, and it will stand vacant till you are there." These cards were sent to all the members in the society and all women in the congregation, and just one hundred women were present at the meeting.

We have quite a large church parlor—one end of which we arranged with chairs, the president's table, etc., and here the regular members of the society were to be seated. The other end of the parlor we arranged as a cosy room, with a center table on which were flowers, clock and reference books. Comfortable chairs were scattered about, and everything arranged to look as much like a parlor in a home as possible.

The subject for study for the month was Africa, and, in order to advertise the mission study class, which had just finished a study of Africa, we had decided to have a model mission study meeting as our literary program.

After the ladies had all assembled as usual in that end of the parlor arranged for the regular meeting, the roll was called and the regular business of the meeting dispensed with. When the time came for the program, one of our ladies appeared at the other end of the parlor as hostess for the mission study class. She begins arranging the books, etc., looks at the clock, and remarks: "The mission study class meets with me this afternoon, and it is time they were here." Presently the members of the class begin arriving with the usual greetings, excuses for being a little late, etc. This part of the conversation was bright and filled with jokes and many local hits, which caused a good deal of merriment. Presently, however, the class was called to order by the leader and the regular work of the class began.

The most interesting phases of the work in Africa had been selected for the afternoon's program, and each woman had thoroughly studied her part, and was able to tell the outstanding features of it. A map was conveniently located where our own sta-

tions were pointed out, the geography of the country described, the waterways outlined and general topography of the country explained, as well as the many interesting customs of the people.

The whole class was conducted in informal conversational style. An interesting example of the plan was the discussion of the superstitions of Africa. After describing in vivid fashion the native dependence upon the "witch doctor," their fear of charms and fetishes, the question was asked, "Do you ever hear of anyone in the United States believing in superstitious signs?" In half laughing, half apologetic fashion, many current superstitions were touched upon, such as the horseshoe over the door to keep out witches, the fear of seating thirteen at the table, the unwillingness to cut out garments on Friday, the wearing of an iron ring on the finger to cure rheumatism, the putting of beads on baby's neck to make the teething easy, and the danger that cutting baby's nails would teach him to steal! After this discussion the class decided that America needed to have larger charity for this phase of African weakness!

An interesting part of the lesson on Africa was a description of the industrial work among the natives which is being done by our missionaris at Luebo, one woman giving a most graphic account of the making of bricks and furniture, and of the printing shop and lumber mill—all of which are under the care of missionaries in this station.

At the close of the class all of the members stood and joined in a circle of prayer, and bidding their hostess a cordial "good morning," declared their intention of joining the next mission study class which should be organized in that church.

The effect upon the whole society was most excellent. It showed the members what a mission study class really was, the varied and interesting characters of the work being done, and it also showed them their ignorance of the subjects the mission study class had had presented.

During the social hour which followed many of the women who had never joined the mission study class expressed their intention of doing so at the next opportunity, saying they never dreamed that a mission study class could be so vital, wideawake and up-to-date as the one they had witnessed that day.

This plan can be used with any study class. You will find in the leader's help questions which can be adapted to such a demonstration. Be sure to have the conversation bright and interesting, with some local color to keep up the interest of the meeting, but drive home the vital facts of the study: the great need of the non-Christian world and our responsibility for supplying that need.

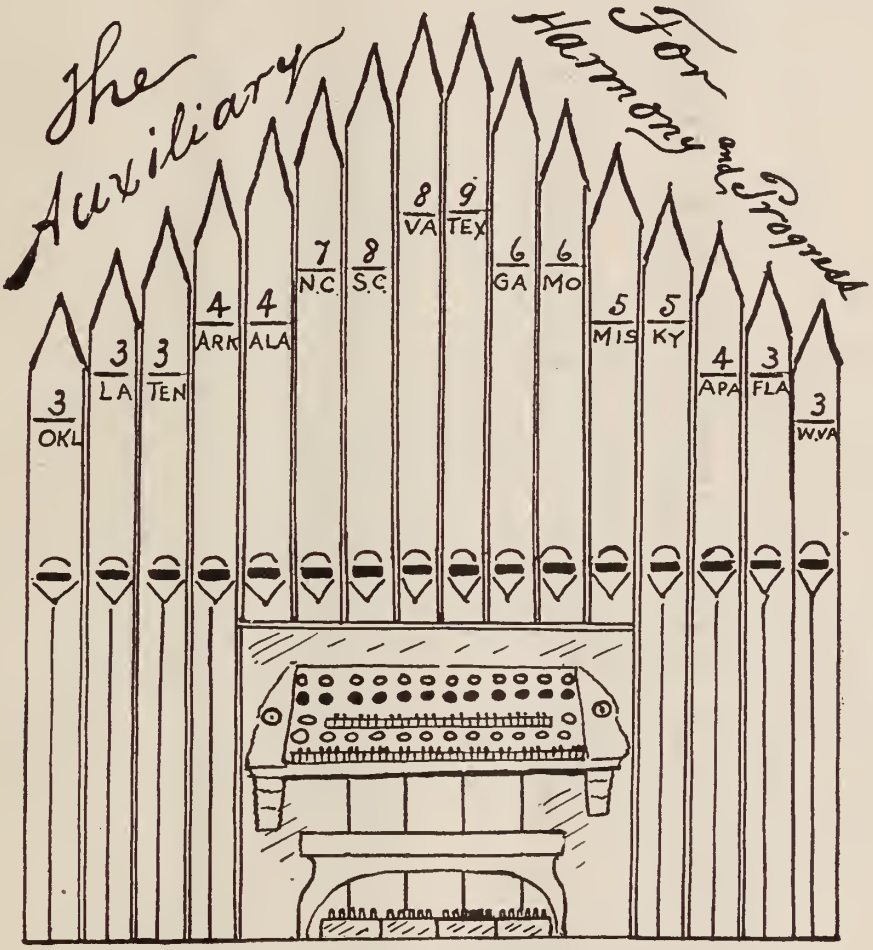
FROM REV. J. S. FOSTER, D. D.,

ANDERSON, S. C.

TOUCHING the experience of the ladies of the First Church of Anderson with the recently organized Woman's Auxiliary, it is a pleasure to say that all their expectations have been more than realized. They regard the perfecting of this organization as one of the most advanced steps ever undertaken by them. The Auxiliary was organized in March after a month's careful study of its plans and methods. We had two organizations among the ladies at that time, the Missionary Society and an Aid Society. Their combined membership was about eighty. The average attendance at the meetings was around forty-five or fifty. Their total combined income, a portion of which came from the sale of fancy articles, was about $1,400.00.

The Auxiliary was organized April 1, 1918, with a membership of 230. In the Every-Member Canvass its membership pledged $4,200.00. During the two and one-half months of the first quarter they have disbursed slightly over $1,400.00 to various causes. I believe it would be well nigh impossible ever to persuade them to return to former methods of raising funds. A deep spirituality pervades their meetings as they work for all the causes. I am accurately speaking when I say every one feels that the Auxiliary has made possible a larger work and a more efficient church membership."

Constitutions for local Auxiliary with explanatory helps furnished free on request by the Auxiliary office, 520 Delmar Building, St. Louis, Mo.



KEY TO THE ORGAN:

The Synodicals are the sixteen pipes of this organ.
The stops are the Presbyterials.
The keys are the Local Societies.
The organist is our Superintendent.
The scores are furnished by the Executive Committee.
The power comes from the Holy Spirit.

A TESTIMONY FROM A JEWISH CHRISTIAN OF THE SOUTHERN PRESBYTERIAN CHURCH.

(The many friends who met Miss Lustgarten at Montreat last year will read with interest the following account of her conversion to Christianity. We are rejoiced to learn of her acceptance of the position of field secretary for the Christian Mission to Israel—and hope that when her health is fully restored we may again hear her interesting message in the South.)

YEA, through life, death. through sorrow and through sinning,
He shall suffice me, he hath sufficed.
Christ is the end for Christ was the beginning,
Christ the beginning for he was the end."

He came unto his own and his own received him not—." He came saying. "Repent, repent," and they in answer cried, "Crucify him." In this manner his own, the Jews, rejected the Lord Jesus Christ and after their rejection of him we read of Christ's rejection of them. Matt. 21:43: "Therefore. I say unto you, the kingdom of God shall be taken from you, and given to another nation bringing forth fruits thereof." What a blessed fact it is that the verse which says, "He came unto his own and his own received him not," does not end there, but goes on to give us the blessed promise that "to as many as received him to them gave he the right to become the sons (and daughters) of God."

While it is true that nationally the Jew has been rejected; that nationally the Jews were to be neither the recipients of nor witnesses of saving grace, yet I praise God that individually a Jew might be both a recipient of, and a witness of, the saving grace of Jesus Christ.

To testify to this fact, that individually the Jew was never rejected by Christ—that there is a "remnant according to the election of grace"—that for the Jew who in this day believes on the Lord Jesus Christ there is salvation—for the purpose of testifying to these facts the following lines have been written.

It is true that from the very beginning of Jewish history the Jew by nature was, and is, a religious creature. Instinctively there has always been, and is, in the heart of the Jew a yearning for things religious, a yearning which, alas, does not always find its expression or satisfaction in the seeking after the things of God.

There is no doubt in my own mind that this yearning was inherited by me from my ancestors of all these centuries. At the age of seven, when I first attended the public schools in the city of New York, this yearning, this interest, became manifest. It didn't take me long to realize that I was different in a way from the other boys and girls with whom I was daily thrown in school. I soon learned that there were Jews and Christians. (All Gentiles are Christians to the Jews.) When I asked the children questions, I remember being told that their God was Jesus. I didn't have Jesus for my God, and because I was a Jew, God hated me, since the Jews had killed Jesus. Inquiry of my parents about who and what Jesus was, was answered thus: "Jesus was a bright man—like Moses, but he was a 'Momza' (this I learned in later years was a reflection upon the virgin birth of Christ), that he tried to make the Jews believe that he was God, etc." This, then, was my first conception of who and what Jesus Christ was.

My parents warned me against missionaries in our neighborhood by telling me that if they could get me into the mission they would burn a cross on my arm. Yet, in those days, child as I was, there was an intense desire to know something about this Man the Christians called their God. Surely God has His way of leading me out into the light. In the summer of 1903, I was sent to a convalescent home in Summit, N. J. I know now that it was under the care of the Episcopal Church. My parents thought that I was too young to be influenced in any way. There was the first sign of God's leading me out. Never shall I forget the feeling that swept my frame when I saw the priest on Sunday morning leading the services in the chapel, the children on their knees. I always sat perfectly still and erect. Morning and evening there were family prayers and I never took part in them. However, it wasn't long until I knew the Apostles' Creed. the Lord's Prayer and many other prayers in the Book of Common Prayer. There, too, I learned many beautiful hymns. One of the first hymns I ever learned was that beautiful old church hymn with those wonderful words full of such deep meaning:

"Jesus, and shall it ever be,
A mortal man ashamed of thee,
Ashamed of thee whom angels praise,
Whose glories shine through endless days."

Many times in the years since then, when I have been tempted to be ashamed of being a Christian, those words, learned unwillingly that summer, have come back to me and to my rescue.

Since I have come to know Christ as my Personal Saviour the third verse of that same hymn has become a favorite verse:

"Ashamed of Jesus, just as soon
Let midnight be ashamed of noon;
'Twas midnight with my soul, till he,
Bright morning Star, bid darkness flee."

Three summers were spent in that place and a work was begun then that only eternity will reveal.

In the winter of 1907 I was on the street in front of my home in New York city, when I was attracted by a brass band. I went to the next corner to see what it was and I found there the Salvation Army holding their nightly street meeting. I thanked God for the Salvation Army, which, in spite of scoffing and sneering, has by the help of God made a business of going into the highways and byways of this old world, preaching the gospel of Jesus Christ. Something about the earnestness of the people attracted me. It may have been their happiness which appealed to me, for as a child I was always unhappy. I started going to the Sunday school they conducted; to the regular evening services. Then one blessed Sunday afternoon, either in February or March of 1907, I knelt at the altar in a little Junior meeting and asked God to make me a good and happy girl, as I choked out the words, "For Jesus' sake." It may be that then, not quite in my teens, I was too ignorant or too young to understand what I had done. This I do know, that years later, when I was wandering away from God in sin, that little act, that scene in that room, came to my remembrance and often led my feet to the place of worship or away from the place of sin to the quiet of my room to meditate.

Soon my parents began to find out that I was frequenting the Salvation Army. When questioned I told them that I believed that Jesus Christ was the Saviour. The months following the discovery on their part is too painful a memory to relate in detail or to put into writing. Suffice it to say that corporal punishment was administered to me freely and in various forms.

The desire to learn about Christ was gratified in many ways. If I had a little Sunday school paper which I desired to keep it was carried either in my shoe or the lining of my coat ripped open and the paper hid there. If it was a book about Christ I wanted to read, I would beg a school cover from a dear Godly Christian teacher and the book was strapped along with my school books and I had a chance to read it. If it was something I could not carry, then I would climb up on a chair, pull out some of the tiles in the bathroom of our home, and hide the papers there. If I wanted to pray I would lock myself in the bathroom, and many a time I spent kneeling on the cold tile floor, not praying in words, but just crying, and over and over saying, "Jesus, Jesus."

In July of that same year I found myself in a school for incorrigible children. My incorrigibility consisted in my wilful disobedience in attending Christian meetings. I know now that it was God's hand which also led me to that school. It was there that He sent into my life a woman who was not merely a professing Christian, but a woman whose every act stamped her as a follower of Christ. I learned to love her long before I ever spoke a word to her. I watched every movement when she was anywhere near me; I listened to every word. It was from her that I really learned what it meant to be a Christian. She it was that told me, by her life as well as by her words, about the great love and tenderness of the Saviour. Eleven years have gone by since I first met her and next to the Lord Jesus Christ she has been my inspiration for good all these years. Her great love for Christ, her earnest, consistent life made an indelible impression on me which never has, and never can leave me. Every time I speak to women I hold her up as my ideal of a Christian woman. Next to the Lord himself, I know that all I am today and all that I ever may be, is, and will be, in a very large measure, due to her influence in my life.

At fifteen I found myself back in New York. There is no need to detail the years of loneliness, hardship, struggle, temptation. No Christian friends near by to help. Christians I became acquainted with, were suspicious of me because I was a Jewess. Many times unable to get work because I was a Jewess I found myself without food days at a time and often without shelter. Too proud to ask assistance from friends, unwilling to ask of my people, driven in a way, from pillar to post, I faced every temptation that a young girl is exposed to in the world, and God in His great love watched over me and kept me from falling into the snares that so many girls fall victim to.

When I became discouraged and disheartened and disgusted with Christian people; when in a small way I was attended with success in my work then I found myself a few years later starting out to have a "good time." Then followed a year of utter indifference, a year of contempt for all that was Christian. Never going near a church. I was, nevertheless, followed by the love of God and the memory of the little Sunday school decision day and the remembrance of the dear woman who was my ideal Christian woman. Thus the Lord was ever near me, guiding, guarding, protecting, and by His great love wooing me back into the path which leads to the sunshine and smile of His favor; and one day, bruised, broken

and weary, I knelt at His feet and there I found the peace and the joy which comes from God and which passeth all understanding.

For the wonderful Saviour that is mine, for the wonderful opportunities for education which come to me during the years, for the friends that were raised up, for the opportunities of service, for the souls that e has enabled me to win for him, for all these things, I praise him.

Three years ago he led me to come to the Moody Bible Institute to prepare myself for definite Christian service. I volunteered for service in China, but thus far the way has not been opened up.

It may be that my being led to give myself for the time being to this work of evangelizing the American Jew, a field that has thus far been greatly neglected, will be but the beginning of a life of service amongst my own people. "Where he leads I will follow," whether it be to China or to the work amongst our young American Jews.

"Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. * * * Forgetting those things which are behind, and reaching forth unto those things which are before I press toward the mark for the prize of the high calling of God in Christ Jesus."—Regina B. Lustgarten, in *The Hebrew Christian Herald.*

INVITATIONS TO MISSIONARY MEETINGS.

LUCY T. SANNERS.

DOES it pay to send out invitations to missionary meetings?

It most certainly does, if the attendance has not been as large as it should be, or the interest keen and enthusiastic. It is the first step in making the meeting attractive. It proves to others that someone or group of people is deeply interested in something that is going to take place—and interest is as contagious as Spanish influenza. The invitations keep those who cannot attend the meeting in close touch with what is going on, letting them know someone is thinking of them in a direct personal way. It is well to add to the invitations to the sick requests that they pray for the meeting.

Every church uses its musical talent, but few take advantage of the artistic and poetical gifts in their congregations. The more each member is put to work the more interested she becomes.

The suggestions given here are only to be incentives for each society to work out more unique and original designs. One simple form of invitation is a card or paper with a rhyme thereon stating the important facts about the meeting. Another way is to cut the paper into a shape suggested by the country or subject, as African huts, Korean hats, autumn leaves for fall meetings. Quite a number can be cut at one time. If cut so that when completed each will be double, the invitation can be written on the inside flap. With a few strokes of a paint brush or pen, the outside will be finished more in detail.

STENCILING.

Trace the design you wish to stencil on manilla paper or thin cardboard. Correct it with a pen or sharp pencil after it is traced. Take a very sharp, fine-pointed knife and cut out the design. Use fine, sharp scissors to complete the work. It improves the stencil to varnish or shellac it on both sides before using it. The regular stencil inks, the oil tube paints, the water color tube paints, the ink from the toy Tintograph outfits or Higgins' India inks can be used if they are mixed to a proper consistency so that they will not run too much. If oil paints are used, mix with a palette knife on blotting paper, so that much of the oil will be absorbed.

FOR SALE.

At every Japanese or Oriental shop in this country there are exquisite little cards with scenes from foreign lands. These average in price from 35 cents to 50 cents per dozen. Note paper with elaborate scenes in color and note paper in rolls in true Japanese style can be bought. Post-cards of the different countries can be obtained from the denominational publication houses.

MATERIAL.

At printing offices odds and ends of paper and cardboard and bright colored sheets of paper can be obtained. Black Chinese lettering on the yellow paper is very effective for the Chinese meetings. Brown wrapping paper is easily obtained and does well for African huts and Indian wigwams.

Envelopes are not really necessary except for the mailed invitations. It is very nice to have them and they can often be made out of inexpensive paper or larger envelopes can make two if the small ones cannot be obtained.

DELIVERY.

Boys on wheels or people in automobiles can easily deliver them. Sometimes it is necessary to mail a few to very inaccessible places.

Prayer can make a little piece of paper a direct message to the heart, and can clothe it with power and effectiveness. Never should invitations be sent out without asking God to bless them as silent messengers from Him.

Thomasville, Ga.

This Cuban alligator may be traced, and, by folding the paper, several may be cut at one time.

NEW LEAFLETS AND HELPS.

"Without Spot" (giving). Mrs. E. C. Cronk 2c
"Is it Fair?" (diverting Missionary funds) 2c
Prison or Throne? Alethea T. Cobbs. Free
Like the Master, Alethea T. Cobbs.. Free
"Because." Alethea T. Cobbs..... Free
6 Year Books with literature for four months 35c

JUNIORS.

"Half Yard of Pennies," red and blue (strip for holding pennies)..... 1c
Programs for Juniors, by Mrs. J. E. West 15c
(These come with all the attractive helps necessary to carry them out. A beautiful picture illustrates each Bible lesson.)
Children of the West.
Our Afro-American Juniors.
Little Strangers in Our Country.
Our Indian Boys and Girls.
Children of the Mountains.
Merry Christmas to the Children of the World.

OTHER LEAFLETS.

"Betty's Trips to South America," parts 1, 2, 3..... 5c
"Betty's Trip to Japan"..... 5c
"Sentence Prayers for Children"..... 1c
Junior Missionary Society Constitution ..... Free

Order from

THE WOMAN'S AUXILIARY,
520 Delmar Bldg., St. Louis, Mo.

Christmas is Coming: Whether with sad or gay hearts, let us honor it as the King's birthday. Try *Christmas of the Nations*, by Janet Heath and Eugenia Green, an exercise suitable for Sunday School, or Juniors, occupying about twenty minutes, with nine leading characters, with boys and girls added, the more the merrier. (5 cents.)

* * *

The Holy Spirit: A service of praise with which to open a meeting, well prepared and ready for use, giving a deep undertone to your program. (10 cents a dozen, or 50 cents a 100.)

* * *

Her Morning Mail: A monologue in which the ornamental, luxurious woman, by her remarks on opening her various letters, reveals the working of a mind dead to missions. That woman, your Secretary may be able to reach only by mail. Send her this; it may serve as "shell fire" to her soul, and reveal it to herself. (S. M. Deal, 3 cents.)

* * *

A Little Leaven: The working of Malvina's mind languaged out; truly a big investment for 3 cents. That teen age girl, eager for action, and clever withal, could "language out" from her very heart, this challenge of a mountain girl's expanding soul; the listeners thus carried into the mountain coves would be stirred, and even dry leaves would "take fire."

* * *

The Voices of the Women (5 cents): Dramatized for ten women and one child, good to be read at home, as well as played before the assembled company. The "beautiful white sister, born in a white home, heir to a white life," learns to listen to her heathen sisters as in her dreams they appear; and "Conscience" (a visible Conscience), burning their pitiful appeal into her memory, causes her to cry out, "God forbid that I should ever again fall into such a deep and deadly sleep."

* * *

"I don't believe in Foreign Missions; Home Missions for me." If this semi-loyal "germ" still infests your clientele, a good "antidote" may be found in *The Pros and Cons of Foreign Missions*. This would better be administered by "absence treatment," since personal visitation may lead to argument which in a very high per cent. of cases results fatally. (3 cents.)

* * *

Mothers in Council (Penrose, 5 cents): Scheme to have every mother in your church read this just before your Thank Offering meeting. Then in counting her blessings, motherhood and babyhood in Christian America will loom large, and provoke large gifts.

* * *

For those college girls—put into their hands a dozen copies of *"If They Only Knew"* (Brunner and Colman, 50 cents a dozen). Reading this will do good, "playing it out," more good toward bringing the oriental needs of all women there to the occidental minds of these young women here. And things *would* happen *"if they only knew."*

* * *

"What is the real position of a Secretary of Literature?"—did you ask? Why, she is the connecting link between her people and the printed page. Oh! Secretary! grapple them both. Don't be the "missing link."

* * *

No; you will not have to "write to three post-offices for leaflets mentioned." All *leaflets* reviewed can be had from The Woman's Auxiliary, Delmar Building, St. Louis, Mo. With *books* it may be different. Watch.

* * *

WHY
HAVE A DULL
MEETING?

SECRETARY OF
LITERATURE!
PREVENT IT!
Open fire
with these
Leaflets.

FROM FAR JAPAN.

So anxious was I to get to your attention, that I slipped into this page in November—just my *name*. For my *characteristics*, send 50 cents by P. O. order to Mr. H. C. Ostrom, Tokushima, Japan. Printed in Japan (not in Japanese), and I bring you the latest news four times a year—a sort of missionary extra.

Rev. S. H. Chester, D. D., Editor, Box 158, Nashville, Tenn.

MONTHLY TOPIC—CUBA.

THE close and friendly relation between the United States and Cuba growing out of our interposition in their behalf in their war for deliverance from Spanish oppression have recently been greatly accentuated by their common relation to the present European war. This gives us a great advantage in the conduct of our work in that field.

With an adequate program and a statesmanlike adjustment of the work between the different missionary agencies the Protestant Church ought soon to become the dominant religious influence in the island.

An adjustment which we believe may justly be called statesmanlike has been made during the past year between our Executive Committee of Foreign Missions and the Home Mission Board and Woman's Board of the Presbyterian Church, U. S. A.

The outline of this arrangement was published in our September number, but for convenience of reference and that our people may become thoroughly familiar with it, we consider it worth while to republish the plan in this number, which is specially devoted to the consideration of the work in Cuba. The plan is as follows:

"1. That all the churches and manses owned by the Southern Church be deeded to the Home Board, the Southern Church to be reimbursed to the extent of $16,500.

"2. That the Home Board administer the Church and evangelistic work, becoming responsible for the salaries of all the pastors, both native and foreign. But in order to secure the greatest possible interest of both churches in the entire work the Executive Committee becomes responsible for $4,000 of the annual evangelistic budget for a term of five years.

"3. That a system of parochial schools be established throughout the bounds of our territory to be owned, equipped and administered by the Woman's Board of the Presbyterian Church, U. S. A.

"4. That the central educational plant at Cardenas be enlarged, equipped, owned and administered by the Executive Committee of Foreign Missions of the Presbyterian Church, U. S.

"5. That Rev. E. A. Odell, D. D., be made superintendent and treasurer of all the evangelistic and church work, and that Rev. R. L. Wharton, D. D., occupy the same position with regard to all the educational work of both denominations.

"An additional feature of this arrangement which is under consideration, but which has not yet been formally adopted by all the parties concerned, is that the Woman's Board of the Presbyterian Church, U. S. A., shall erect a dormitory to cost about $25,000 on the school grounds at Cardenas. It is also proposed to use the fund derived from the sale of our Church property, $16,500, for the equipment of the Cardenas school. When these plans are carried out this school, which has already acquired the reputation of being the best school of its kind on the island, will be placed in a position to do a much larger and better work than it has ever done before.

"It is also expected that the two Presbyteries will be united as soon as the necessary arrangements can be made, and we shall have hereafter one Presbyterian work in Cuba and one Presbyterian Church, which we may soon hope to see developed to the point where it will be able to stand alone, and not only become self-sustaining and self-propagating, but also able to take its place among the sisterhood of churches throughout the world that are working together to bring the whole wide world under the dominion of our Lord and Saviour, Jesus Christ."

Class of 1919, Presbyterian College, Cardenas, Cuba.

LIVING OR DEAD?

MARGARET M. DAVIS.

THIS morning in reading the first chapters of the Revelation I was struck with new force by the statement which the Lord makes to John—"I am . . . the living one." Read that description of him who died for our sins, but is now alive for evermore, and then try to picture with me what I saw last August in an old Catholic Church in Sancti Spiritus.

We were in Sancti Spiritus attending the institute for church and school workers when someone obtained permission for the delegates to the institute to go up into the tower of an ancient church nearby to see the wonderful view of the surrounding country. Rolling hills, stately palms, a winding river, and at one's feet the narrow, compactly built little Cuban town—it certainly was a view worth climbing the many flights of stairs to see. But, though my heart thrilled to the beautiful view, I did not tarry long at the top of the tower after I had a glimpse of the interior of the church, through which we had to pass to reach the foot of the stairs, but I got Miss Edith Houston to go from image to image and from picture to picture with me and explain what was represented and taught in regard to each one.

On one side of the chapel were various richly dressed images of the Virgin, one with her three crowns of gold and iron and silver, others with the Holy Child, also clothed in silk and jewels and embroidered clothes. On the other side most of the images were of the Christ showing the supposed twelve stages on the way to the cross—where he stumbled and fell, the bleeding knees, the pierced brow, the face drawn with suffering. There was one we simply could not look upon, but turned away with a shudder—the tortured face almost hidden by corkscrew curls—how could this represent to any one the Saviour? As I write it, it sounds dreadful and sacrilegious, but that is exactly the way it looked. Then up behind the rich altar and the fine image of the Virgin was a representation some of the older workers had never seen before: in a glass casket an image representing the dead Christ as he was taken from the cross. I will spare you the details, but the image maker did not spare them. Every year on Holy Friday there is a procession and this image is carried to burial. One of the ladies in the party told me that many little children have the idea that Christ dies each year at Easter time.

Physical Culture, Presbyterian College, Cardenas.

Do you wonder why I write of a thing we all turned away from in silence with downcast eyes? Because it seems to me to represent the spiritual condition of so many people here in Cuba. They know that Christ died for them, but he is not a living presence in their lives today; they cannot lift up their hearts to him when in need of

help or of fellowship; his presence is not with them in their work and in their pleasures. The Living One who is with us always is unknown to them; no wonder that they multiply the rituals and forms in their seeking after him.

In our school here, "La Progressiva," we are trying by word and example to be the epistles of the living Christ, making him known to the pupils and through them to their parents. One of the most joyful members of our church is a little lady who decided last year to read the Testament her son was studying in school; and when, to her great surprise, she found nothing of the worship of saints or even of the Virgin, she began to come to our church and to ask for explanations of things she did not understand. She told me not long ago: "When it began to rain this afternoon I had a good cry, I was so afraid that I would not be able to come to church tonight." She seems to hunger and thirst after the fellowship and the spiritual uplift of the services.

You will be interested to know that from the first day our school has been crowded. Our enrollment now is about three hundred and fifty, and we have been obliged to turn away many for lack of room; at one time forty-five in a body asked for admittance and had to be turned away. There is a limit to the work that even the most faithful and conscientious teacher can do—and let me say here that we certainly have a fine body of teachers. But we are very crowded and our equipment is not of the best; why is it that the children continue to pour in begging for a seat? It seems that the Spirit of God is working powerfully here, showing the people that we can give the children something that they cannot get anywhere else. But if we do not seize the wonderful opportunities which are presenting themselves now, perhaps they will be taken away from us. Mr. Wharton and I are doing every bit we can, and Mrs. Wharton is making a sacrifice and helping with the school work, but still we need more teachers. We miss Miss Craig sorely, but are glad she is having her much needed and long delayed furlough. Will you not pray that just the right persons may be brought to us? Will you not remember those who worship the dead Christ and pray that they may come to know him as the Friend who is with them alway?

Cardenas, Cuba.

FOREIGN MISSION COMMITTEE NOTES.

THE Presbyterian Committee of Foreign Missions held its regular monthly meeting in Nashville on October 8th. The treasurer reported a gain in receipts applicable to our current work of $74,800 over those of last year at the same date. Considering all the circumstances this report is as remarkable as it is gratifying.

On the other hand the increased cost of our work without any substantial enlargement for the present year has required an increase in our appropriations to date of $70.000. In addition to this fact comes the report from the treasurer of our China Missions stating that the present rate of exchange between our American gold dollar and the Mexican silver dollar, which is the currency in use in China, is at present $1.04 as against $2.50 three years ago, and about $1.50 one year ago.

Inasmuch as prices of the necessaries of life in China, measured in silver, do not decrease in proportion to the increase in the market value of the silver dollar, but remain practically stationary, the Executive Committee has been compelled to guarantee to the missions an exchange rate of two silver dollars for one gold dollar in the payment of their appropriations. This means, of course, more than the doubling of the cost of the work in China as compared with three years ago, and about fifty per cent increase in the cost of it this year as compared with last year. About as accurate an estimate as we can make is that our work in China alone will cost about $150,000 more this year than the same work cost two years ago. The friends of our cause can see what this involves in the way of additional sacrifice on our part if our present work is to be maintained, to say nothing of further enlargement.

The Secretary of Foreign Correspondence reported his attendance at a conference of the representatives of all the Foreign Mission Boards of the Presbyterian and Reformed churches called by the Council of the Reformed churches at Atlantic City on September 19th. The purpose of this conference was to arrange for the closest possible co-operation in the foreign work of all the Presbyterian bodies, both in respect of home administration and of the work on the field. The matters referred to in this report were referred to a special committee to be reported on at our November meeting.

A communication from Rev. Charles Ghiselin, of the North Kiangsu Mission, informed us of his temporary assignment to work among the Chinese in France, and the committee expressed its approval of that assignment.

On the recommendation of the Sub-Committee on Business and Finance the treasurer was instructed to invest $10,000 of the funds held by him for investment in the bonds of the Fourth Liberty Loan.

THE DAWN OF HOME RULE IN INDIA.

ONE of the many serious miscalculations made by Germany in regard to the general world situation before she entered upon her mad career as a would-be world conqueror was her view of the real relation of England's colonial dependencies to the home government. She believed that India was seething with discontent and was only waiting for the opportunity to throw off her allegiance to the British empire and set up for herself.

Instead of that it has developed that in spite of some surface indications of unrest the heart of India was loyal to Great Britain, and it is with armies largely composed of Indian regiments that the British generals have been running the Turks and Germans out of Palestine and Mesopotamia.

In recognition of this great fact the Secretary of State for India and the Viceroy have recently made a report to the home government on Indian constitutional reform. The report contains a number of proposals recommended for adoption by the imperial government in regard to British policy in India, the goal of which is declared to be ultimate home rule. The details as to these proposals cannot be given here for the want of space. As a general comment on their character and meaning, we are glad to quote the following paragraph from an editorial in *The Missionary Herald* for September.

"We mark in this notable paper not only a recognition of India's loyalty to the empire in this time of war, but also of the spread of the spirit of democracy in the world and the admission that it must have a larger place in world politics after the war. It is impressive to see this spirit pressing for acknowledgment in a land so hopelessly divided as India has seemed to be by race, religion, caste and custom. One cannot help wondering how the proud Brahman will adjust himself to associate with men of other castes in the intercourse of official life, and to render deference to higher officials who may be of lower caste. The rising national spirit must work to the breaking down of many divisive factors of ancient India's life; wherein we anticipate a freer field for Christianity's advance."

THE BALKAN SITUATION.

ANOTHER serious miscalculation of the German Kaiser was as to the dependability of the Balkan States as allies. Through his relative on the throne of Bulgaria, and because Bulgaria thought she saw unmistakable indications of German victory in 1915, she came out on the side of the central powers. Apparently she has never had any motive or war aim in any of her recent wars but that of pillage and acquisition of the territory of the other adjoining countries without any regard to right or justice. She suffered a deserved defeat at the hands of Greece in her effort to acquire Grecian territory that did not belong to her after the conclusion of the war against Turkey by the other Balkan States.

Just now she thinks she sees the signs of the times pointing to the Kaiser's downfall, and therefore she promptly deserts him and makes a peace of unconditional surrender with the allies, hoping in that way to escape the just deserts of her crimes as the Kaiser's partner in his great enterprise of attempted world-pillage and robbery. She deserves no consideration at anybody's hands, but we are glad that things have reached their present situation without the necessity of a declaration of war against Bulgaria by the United States. This must necessarily leave things in better shape for American missionary work in that country, which is the only thing that can ever bring the Bulgarian people up to a plane of intelligence and moral character that will make them desirable allies for anybody, and an asset instead of a liability in the world's civilization.

The Kaiser's alliance with the Turk was one of affinity. The god whom he worships is the same as the god whom the Turkish Sultan worships. He is the god whom Mohammed believed would be pleased by his use of fire and sword and pillage and slaughter for compelling men to acknowledge his authority. This is also the god of materialistic evolution, in the belief of which almost the entire present generation of the German people have been educated. With them the survival of the fittest means the survival of the physically strongest, and the logic of the doctrine is that only the physically strongest will or ought to survive. Therefore, it is right for them to crush all weak nations who will not voluntarily submit to their rule and receive their Kultur.

Their agreement with the Turk in this view of life and this theology seems the only way to account for the fact that not only the Kaiser himself, but all his agents scattered throughout the Turkish dominions have consented to all the atrocities perpetrated by the Turks on the Armenians and others, and sometimes have even instigated them.

It seems now, however, that in view of Germany's impending defeat she is also to be deserted by the Turks. If this should prove to be the case it will also be a matter of congratulation that our government did not declare war on Turkey. She abundantly deserved to have war declared upon her by every civilized nation. If she can be put out of her nefarious business of exterminating people whom she does not like, however, without our having been actually and technically at war with her, we will be in a better position for carrying on the missionary work, which is the only thing that can make her any better in future than she has been in the past, and at the same time prevent the destruction of the immensely valuable American missionary and educational property.

LETTER FROM YOKOHAMA.

AT 12 noon August 15th the "Empress of Japan" of the Canadian Pacific Line started across the Pacific with four hundred and sixty-one passengers in the steerage, forty-four second class, and one hundred and seventy-nine first class, of whom some one hundred and twenty-seven, including children, are missionaries bound for China, Japan, Korea and India, twenty-seven being sent by our own Committee.

Throughout the whole trip the social fellowship has been delightful beyond words, so large a proportion of the first class passengers having that true congeniality that springs from identity of noble aims and possessing that Christian grace which the Bible so delights to emphasize, the charming grace of gayety.

But candor compels me to state that for the first two or three days this grace was conspicuous by its absence in the case of a large number of the passengers. After the first night out, during which the boat, being a small one, moved up and down in a rythmical but somewhat unsettling manner, not more than half the passengers appeared in the dining-room in the morning. Being one of those who escaped the mal de mer, I essayed to comfort some of the unfortunates who had crept out into the fresh air and were lying on the deck chairs, their bodies wrapped in rugs and their countenances in gloom. Thinking poetry might be an agreeable diversion, I quoted to a young lady Kipling's poem "If," beginning—

"If you can keep your head while all about you
Are losing theirs and blaming it on you."

She replied that the substitution of breakfast for head would make the quotation more appropriate.

After the intimate association of two weeks on shipboard my conviction is deepened that our beloved Church cannot be too grateful to God for the splendid men and women whom He has called to be her representatives on the foreign field, or for the excellent children given them to carry forward, as we trust they some day will, the great work to which their parents are devoting their lives.

The Pacific Ocean makes everything else on earth seem small. It is twice the size of the Atlantic. It is as large as the combined areas of Asia, Africa, Europe, Australia, North and South America, with half the Atlantic thrown in. The Pacific is some ocean.

For two days we sailed in sight of the Aleutian Islands, their enormous mountains, with one or two sky-piercing peaks, looming blue against our northern horizon. How many of us realize that through our possession of these islands, which are the western extension of our Alaska purchase, the United States territory reaches in an almost continuous line to within seven hundred miles of the mainland of Asia. From Norton Sound, Alaska, out to the most westerly of these islands is a line of splendid open ports, free from ice during the winter, many of them large and deep enough to hold half a dozen fleets at a time. The most western of these fine harbors is only seven hundred and fifty miles from Asia. By this northern route along the Aleutian Islands the distance from San Francisco to Tokio, Japan, is two hundred and forty-three miles shorter than by what appears on the map to be a straight course from San Francisco to Tokio. These harbors along the shortest route to Asia, in a climate rendered mild the year round by the Japanese or Black current, constitute an incalculably valuable national asset of the United States for the exercise of large commercial influence in the Pacific Basin. Trade between the Western world and Asia was what made Venice, Spain and the United Kingdom. The development of our Aleutian harbors is certain to be one of the most important enterprises of the United States during the twentieth century.

We are now, this afternoon of August 28th, sailing in sight of the mountainous coast of Japan, and will reach Yokohama at six this evening. Our party are all in good shape and fine spirits. I fear it is too foggy and rainy to get a view of Mt. Fujiyama, which I had hoped to see from the ship. Good-bye. I'll mail this letter in Yokohama to-night. EGBERT W. SMITH.

FOREIGN MISSIONS AND THE WAR.

REV. JAMES I. VANCE, D. D.

THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24:14.

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9.

It is more important for us to win the world than to win this war.—Secretary of War Baker.

It has been suggested that during the prevalence of the war large sums of money expended by church bodies on Foreign Missions should be donated to the Red Cross. It is urged in support of this that the fact that Christian nations are now engaged in a bloody war with Europe disqualifies their representatives from preaching the gospel of peace and good will to the non-Christian nations of the world.

This proposal to transfer Foreign Mission funds to the Red Cross will no doubt meet with the hearty approval of a large number of people, especially those who contribute nothing to Foreign Missions. They probably do not regard Foreign Missions as important. They represent it as an effort to foist our creed on unwilling people. They feel that Foreign Mission work is fanatical to a degree, and that in so far as it represents a praiseworthy effort, it can safely wait. The Red Cross, on the other hand, is important. It is patriotic, practical and urgent. Why, then, should not the transfer be made? Why not pause in the effort to preach the gospel "in all the world for a witness unto all nations"? Why not discontinue the work of filling "the earth . . . with the knowledge of the Lord, as the waters cover the sea"? Why not stop trying to win the world until we have won the war?

A Christian minister is quoted as urging the impossibility of complying with this proposal on the ground that it is more important to save one soul than a thousand lives. His reply proceeds on the theory that Foreign Missions are trying to save souls and the Red Cross is trying to save lives. This is a very inadequate and mistaken estimate of the purpose of both organizations.

The Red Cross is far more than a ministry to the bodies of men. It is preeminently a ministry to the spirit. The Red Cross nurse bandages wounds and nurses the sick soldier and sends him back with a sound body to the battle line, but she does more. She cheers the lonely, comforts the homesick, binds up the brokenhearted, and sends the soldier back to the battle line not only with a sound body, but with a valiant and unconquerable spirit.

Foreign Missions, on the other hand, are vastly more than a ministry to the soul. The missionary is not engaged in an effort to foist a creed, but to share a blessing. The hospitals and schools, as well as the work of the evangelists, are intended to show men not so much how to die as how to live. Therefore, there is no real conflict between Foreign Missions and the Red Cross. They are not competitors, but comrades, moving in the same direction, and toiling for the same great end. It is, therefore, a vicious plea which would seek to rob one in order to support the other.

The proposal is not practicable. Foreign Mission Boards handle trust funds. The moneys they receive are given for a definite purpose, and must be used for that. Suppose the one hundred and seventy millions of dollars recently contributed to the Red Cross should be diverted to Foreign Missions. What a tempest of denunciation it would provoke! It would be not less reprehensible to divert missionary funds for Red Cross uses. All that Mission Boards could do would be to decide to discontinue their work and commend the Red Cross to their constituency.

Should Foreign Missions be discontinued, it would mean the destruction of an organization built up through long years and by most careful and laborious processes. Many thousands of men and women are employed in foreign lands, for whom expensive equipment has been provided. This equipment would be seriously injured and the workers who have given up all for the cause left stranded. It would be a situation similar to that which would obtain were the expensive work of the Red Cross in the earth cut off by the stroke of a pen, and the thousands of doctors and nurses and the many hospitals left with no treasury behind them. In either case such a course would be nothing short of a calamity.

The example of our Allies in Great Britain and Canada further discredits the proposal to discontinue Foreign Missions until the war is over. Some of the largest missionary boards are in these countries. The burdens of the war have pressed on these people as they have not yet begun to press on us. Has this led them to discontinue their Foreign Missions? It has not. Instead of reducing their gifts to this cause, they have largely increased them during the war. Some of these boards have paid off large debts of long standing. Others have made the largest contributions in their

history. They have felt that this was no time to take a backward step in the greatest of all wars. While fighting for civilization, they feel it is no time to stop the proclamation of that gospel which is the dynamic of civilization. Surely if the people of Great Britain and Canada have been able to maintain their Foreign Missions during these awful years of war, the Christian people of America will not consent to do less.

I pass, on, however, to consider more at length the chief objection to this suggestion. The Foreign Mission enterprise is our greatest war measure. We are waging a war against war. The Allies are fighting for the ideals of Christianity. The missionaries with the sword of the Spirit are battling against the same adversaries that the allied armies confront in this war for humanity. The gospel is doing more, perhaps, than anything else to put war out of business, and the spread of the gospel in the earth is our one substantial hope of a new world in which war will be impossible.

Many feel that something besides war must end the war, some economic or industrial necessity, or some social or political upheaval. There are those who believe that only the hand of God can put war out of business, and that if this present strife of nations is to end without the utter prostration of all combatants, and with the assurance that its recurrence will not curse mankind, there must be some providential element thrust into the situation by the Power that rules the world.

Whatever views one may hold as to all this, if he be human, he must desire the war to end. If he value the fine things of life, he must desire it to end so that war may never again waste the world. And if he be serious, he must be profoundly interested in anything which promises to cure the world of its madness and give us present and permanent peace. Let us see if we can find a remedy, and discover something which has in it the promise to make war a thing of the past.

ISAIAH'S PICTURE. Let us go to the greatest of all the Hebrew prophets, Isaiah—a man who lived three thousand years ago, and who even then had a vision of world-wide peace. Such a vision is most difficult to achieve even now. It must have been far harder then. It took a great soul to dream such a dream. It demanded a man with a mighty faith—one who could look across the gulf of hell and see the gates of heaven. Let us notice what the old prophet paints into his picture of world-wide and enduring peace.

The first thing Isaiah paints into his picture is a great Leader. He paints the face of his Hero. It is not so much the nation's man as God's man, for "the spirit of the Lord" is upon him. But he is more than pious. He is the sanest and strongest of the race, a man of wisdom and understanding who can think out world problems, a man of counsel and might who can rectify world wrongs, a man of knowledge and of "the fear of the Lord" who can reconcile world alienation. There he stands, strong Son of God, tender and compassionate Son of man, the Hope of the future world.

The next thing Isaiah paints into his picture is a judgment. Wrong must be sentenced and right rewarded. Oppressors must be dragged down from their seats of power, and the bound and the bondaged of the earth must have their emancipation. Isaiah sees no hope of world peace as long as "right is on the scaffold, and wrong is on the throne." It must be a peace in which the poor shall have justice and the meek equity. No peace is permanent that comes through compromise, and none of value that leaves the poor and weak of the earth with their wrongs unredressed. Far better wage war forever than crawl before the beast.

The third thing in the picture is a social millennium. The wild things of the world have been tamed. The savage forces of the earth have been transformed, and life is safe for all. See how he describes this transformation. The animals are grouped together, the wolf and the lamb, the leopard and the kid, the calf and the young lion, and then in the midst of them a little Child. It is a picture of serenity and safety. Fear has been slain out of life. Men have ceased to prey on each other. They have become friends, and the world is no longer terrorized by war.

The fourth thing in the picture is a message. "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." That is the way it has all been brought about. World-wide peace has been accomplished, not through great armies and navies, not by deadly armament, not through shrewd diplomacy, not because the weaker nations have been crushed, but because "the earth (is) full of the knowledge of the Lord." It has been a conquest, not through force, but through ideas. Not a life has been left in the dark as to what God wants, and because men have learned a better way, the jungle has become a thing of the past. This, then, is Isaiah's remedy for war—God's truth disseminated among mankind. This is the way war is to be put out of business—through the proclamation of the gospel. Will the remedy work? Let us see.

ESSENTIALS TO LASTING WORLD-WIDE PEACE. There are at least four things essential to lasting peace. There must be first the recognition that the ethical standard for a nation is the same as the ethical standard

for an individual. It is as foul a thing for a nation to be immoral as it is for an individual. No national necessity can ever consecrate into a virtue a deed which, if it had been committed by an individual, would be regarded as a crime.

Next, the world must be made safe for people to dwell in, or as we are in the habit of saying, it must be made safe for democracy, meaning by democracy, all people who regard the rights of their fellows. The world must be made so safe that men may pursue their daily duties free from the menace of violence. The streets of the world must be made safe for childhood. Womanhood must be regarded as sacred, and old age must be treated with reverence. The common man must have an equal chance with the superman, and every man must be made so secure in the possession of his rights as to be released for the discharge of his duties, so fearless of every foe as to be able to treat every man as a friend.

Again, hate must be slain as a motive of conduct, both in nation and in individual, and good will be enthroned in its place. We cannot afford to drop down to the level of the thing we are fighting. We are fighting hate. Hate can never reach a worthy goal. Hate is the driving power of the forces which destroy us. The law of the future world from which war is to be excluded must be not hate, but love.

In addition to these three, there must be a world leader, one whose fitness for leadership is so evident that none will deny it, whose understanding of men is so racial that all will feel at home in his presence, whose sympathies are so international that every nation will feel safe in his hands, and whose experience of life is so cosmopolitan that no citizen of any land will harbor fear under his benign rule. He must be one of whom Saxon and Serb, Teuton and Celt may say: "He is our hero," of whom the white man and the yellow man and the black man may say: "He is our brother." He must be one who gathers up in himself all that is precious in every nation, whose worth all will recognize, and whose authority none will resist. When such a leader appears on the world's horizon, the beginning of the end has come for war. These are the four things essential to world-wide peace—a single ethical standard for nations and individuals, a safe world, the law of love as the supreme law of society, and a great international leader. Can they be realized?

CHRISTIANITY. They can be realized, but only in one way. They are possible through the gospel of Christ. It meets the situation, and it is the only thing that does. What is needed to-day to end the horrors of war is precisely what Isaiah saw in his vision of world-wide peace.

Christianity has one moral code for nations and for individuals. It does not consecrate in a nation what it condemns in an individual. It does not exempt for groups what it punishes for a person. It teaches that right is right and wrong is wrong. Sinai has no conditions and no exceptions. Its great moralities are binding for all classes, for all colors, for all nationalities, for all ages, for all races, for all worlds. No nation can face the gospel message and mistake the character of its moral imperatives.

Christianity is the evangel of democracy. Wherever it goes, it produces democracy. It discovers the worth of the individual. It reveals his rights, and opens the way for him to climb. It is the most powerful instrument for human freedom ever employed against despots. Its dream is human brotherhood. Its goal is racial unity. Its standard of greatness is not privilege, but service.

Christianity is also the religion of love. It sums up law in one word—Love. It names God in one word—Love. It proposes to reconstruct society, to overthrow all that is wrong, to establish that which is right, simply by the operation of love. Its conception of religion is summed up in the Fatherhood of God and the brotherhood of man. It proposes to establish a state of society in which men will be related to each other aright, because of good will. Its social millennium is a world in which men are brothers, and, therefore, a world from which war has vanished.

Then Christianity presents the great world Leader, the supreme Personality, the matchless Superman, the world's Hero—Jesus of Nazareth. The gospel is the religion of a Person—not of a Book, not of a Church, not of a ritual, not of a history, not of a dogma, but of a man. Christ proves Christianity. His humanity is cosmopolitan. His sympathies are racial. The people of every land and time find themselves in him. The strongest argument of his deity is his humanity. "Who do men say that I the Son of man am?" "Peter answered . . . Thou art the Christ, the Son of the living God!" Thou art so human, thou art divine. There stands the Christ, the only figure on the world's skyline tall enough for international leadership. Thus Christianity produces the four essentials for lasting world peace.

FOREIGN MISSIONS. It begins to be seen now why Foreign Missions cannot be discontinued until the war is over, why "it is more important for us to win the world than to win this war," why, if we lose the world and win the war, we have lost every-

thing we are fighting for. Foreign Missions are our greatest war measure. They are the greatest endeavor toward internationalism in which men can engage. The gospel is the greatest peace propaganda that can be promoted. If this war is to end in a peace that comes to stay, we must build on more than the ability of a nation or a group of nations to crush out opposition, on more than the wisdom of a group of peace loving nations to unite against nations that are criminal. Our peace must be founded on the eternal principle of righteousness and good will which Jesus taught with his life, and sealed with his death.

The folly of discontinuing Foreign Missions becomes still more apparent when we think of the problems we must face after the war is over. Then, the period of reconstruction will begin, a period which experience tells us is fraught with direr perils even than the period of war itself. Alas for the world if it shall come to that hour when a Church whose message has been silenced, and whose army for the proclamation of the evangel of love in the earth has been disbanded! When the war ends, the Church must be at its best, with its message undiminished. with its powers of leadership fully organized, ready to speak the word and shine the light that will show the way and save the day.

There is still another consideration demanding the maintenance of Foreign Missions at the maximum. Unless this is done, the present war may be succeeded by another, not between the different nations of the white race, but between the nations of the white race on one side and of the yellow race on the other—a war for world supremacy to determine whether it shall be a white man's world or a yellow man's world. This is the cloud on the horizon, and should this fear ever translate itself into reality, it will pale into insignificance the present horror. There is but one thing to prevent it. It is the teachings of Jesus in the hearts of both the white and the yellow races. The white man must practise toward the yellow man not the policies of the Hun, but the teachings of Christ, and the yellow man must be influenced not by war lords and diplomats, but by evangelistic good will. This is our solemn and patriotic duty to-day—to spread the gospel and make men brothers. Only as we do, will the world of the future become a real democracy.

Is it any wonder that Paul said, "I am not ashamed of the gospel of Christ"? Instead of discontinuing Foreign Missions until the war is over, we should promote and further them with every resource at our disposal. The only power that can unhand the brute whose mailed fist would stifle freedom is the Hand that was scarred on Calvary's cross. You have seen Strutt's great picture of the little Child who is to lead the world out into the blessed future. In the picture is a group of beasts, a lion, a lamb, a cow, a wolf, a leopard. They are huddled close together, but there is no look of fear on their faces. In the background are the cities and plains where men dwell, and in front of the group and leading the beasts is a Child clad in white, and holding in his hand the palm branch of peace. The Child is the prophet's Hero, "For . . . the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever."—Record of Christian Work.

HOW CALVIN CUMMING WENT TO THE WAR.

CALVIN CUMMING, graduate of the V. M. I. (Virginia Military Institute), went to Washington, with ten of his class, the day after war was declared (April 7th) to be examined for entrance into the army. Within three days he was commissioned as a second lieutenant.

He went over to France as an officer of the Marine Corps last June. with General Pershing's first expeditionary forces. Not long after reaching France, he was made first lieutenant, and in the early part of this year appointed adjutant of the Second Battalion of the Fifth Regiment of the Marine Corps.

Several months ago his regiment was moved up toward the front so that they were within range of the big guns of the enemy. During this last offensive drive of the Germans (June) his regiment was probably in the conflict.

In February, among the American troops "somewhere in France" there was a gathering of V. M. I. graduates and nineteen met together and had a good time.—*The Messenger.*

A bit of Japanese scenery.

APOSTOLIC ZEAL IN TOSA.

REV. J. W. MOORE.

SOME of our Christians are excellent examples of thorough-going conversion and zeal. An evangelist told me recently that the Christians keep him stirred up to strenuous effort. He said that an "obasan," sixty years of age, acts as "safety convoy" for young and old as they go to the outlying villages preaching, returning often as late as 3 A. M.

A mayor and the school teachers of a village 3 *ri* away have sent delegatees to this band of Christians, saying: "Come once a week and teach us; will pay your expenses."

Susaki, Tosa.

THE KANAMORI CAMPAIGN IN TOKUSHIMA PROVINCE.

REV. C. A. LOGAN, D. D.

I THANK you so much for your card and for your prayers for our campaign. I have been wanting to answer sooner, but thought I would just wait until the end, so that I could give you the results of the whole work in this province.

Mr. Kanamori was very much pleased with your message, and said that it was in answer to the prayers of so many missionaries and Christians that the Lord is blessing his message for the salvation of souls. He continually says that it is the work of God, and takes no honor to himself.

He was with us in this province exactly one month, from May 3d until June 2d. In that time he preached twenty-four times to audiences totaling 9,800, and 1,840 signed their names as "kesshinsha."

As we could not get the large theatre in the early part of May, as we hoped, we had to take up the country places first and end with the city. This was the Lord's guidance, as we finished the work in the country before the busy season with the silk worms and the harvest.

He preached the same message every

night. But it is a wonderful message, and he puts his whole soul into it every time. He divides his sermon, after the review of the history of the Christian movement in Japan in his introduction, into three parts: God, sin and salvation. He makes his presentation of the Christian teaching about God clear by contrasting it with the superstitions about God that exist in this and other countries. His explanation of sin as the transgression of the law of God as contrasted with the transgression of the law of Japan is very striking; and then his indictment of sin is convincing. He is one of the only preachers in this country whom I have ever heard speak clearly and convincingly of the judgment of sin after death in hell. This leads him to the presentation of the salvation of Christ, and under this head all of his strength and time is given to the explanation of the cross of Christ. His peroration is an exhortation to take up the cross of Christ and practice the spirit of the cross in every day life.

The work in the country first gave the workers good practice for the city campaign, so that they were not flurried when they came to handle the larger audiences. Of the "kesshinsha," 1,250 were in the country station and 590 in the city. I regret to say that we did not succeed in getting Mr. Tomida and his church to take part with us, though we did all that we could, and gave him and his church a cordial invitation once more just before the city campaign began. He and some of his elders and members attended, but they would not come in. I think your prayer for harmony, however, is being answered, and we all hope to work along in harmony in the city.

There were two Seikokwai churches and three Nihon Kirisuto in the movement, and all of them were greatly blessed, and received a large number of "kesshinsha," and independent N. K. K., i. e., Mr. Tomida's also as many as thirty signed up for the church.—*The Messenger.*

Tokushima, June 5, 1918.

ONE IMPRESSION OF MISSIONARY WORK.

NANNIE RAVENEL FULTON.

OF the many places of mission work it has been my privilege to see here in Japan, one of the most interesting to me is the kindergarten work. These attractive, tiny Japanese children would certainly appeal strongly to any child-lover; for they are just as responsive to sympathy and love as our own little brothers and sisters in America, or anywhere.

They make a fascinating picture—these little girls in their brilliant, flower-covered kimonos, and the tiny boys, six-year-olds, in formal, black kimonos, the family crest on each little sleeve and the stiff, full skirt rustling with each skip and jump!

Last March I saw the commencement exercises of a kindergarten, where fifty or more children took part. Each one was just as interested as could be, and whether it was a story being told to them, or a children's hymn being sung or a jolly game being played, or the time for their simple,

Young Japan picnicking on a sand heap.

reverent child's prayer, each little kindergartner took part with the same enthusiasm and joy. The delivery of the diplomas was the most typically Japanese part of this program. The twenty-five tiny graduates, so formally dressed, marching forward one by one, with steps just as long as they could possibly make them; the stiff low bow before the teacher; then the acceptance of the diploma, both hands outstretched according to the never-to-be-forgotten etiquette; the polite bow again with the diploma held high above the little head; and the backing away to the original place again, with never a peep inside the diploma or any other such breach of etiquette—surely this could not have happened anywhere but in Japan!

Is it not a splendid service to train these little kindergartners, who otherwise would probably be playing all day long in the streets, in very much soiled kimonos, learning language they should never know and wasting these valuable impressionable years of childhood. Is it not worth while to surround them with wholesome, sweet influences, tell them stories of Christ, teach them to pray, and in every way train their little bodies and minds and souls!—*The Messenger.*

Kobe.

NOTES FROM EAST BRAZIL—LAVRAS.

THE school year of 1918 will soon be drawing near to the close of its first term, and we can now be forming some definite idea of the prospects and possibilities of the year's work.

The matriculation of the year is now around two hundred and seventy-five, and will almost certainly go slightly beyond that of last year, whose total was two hundred and seventy-nine. The number of boys in the boarding schools is larger than ever. Our dormitories are sadly overcrowded, and the possibility of increase is due to the fact that it became possible for us to make use this year of a suburban property, with house and large grounds, in the immediate vicinity of the school. Our overflow has been quartered in that property, especially the boys who are working and studying on the self-help plan.

It has been the privilege of the Lavras schools to make a very considerable contribution to Brazil's efforts in behalf of the war work of the Allies. Our help has been given or is being sought both along the line of food production and conservation and along that of religious work. Early in the year, Professor Hunnicutt, of the agricultural faculty, was asked to undertake work in connection with the plans of the Federal Government for the increase of and the wise conservation of the nation's food supplies—this with a view to doing more toward meeting the needs of the allied powers, among whom Brazil has definitely taken her place. Professor Hunnicutt has been giving more than half of his time to this work, and the contribution thus made by the school seems to be highly appreciated by those in authority.

When the soldier boys of old Portugal showed their worth in meeting the Kaiser's troops on the field of battle last spring, the world was astonished at the extent of that worth, and there was at once a movement to do more, in a religious way, for those brave men. The Y. M. C. A. folk took steps to organize a definite and strong work among these troops, and attention was at once called to Brazil as the possible source of supply for these workers, in part at least. It at once became evident what a wonderful opportunity for Christian service was here opened up to those who might be privileged to stand before the troops and preach Christ. It also appeared that here was a wonderful opportunity for opening the doors and the hearts of the whole nation to those who were ready to make sacrifices and brave dangers to do service to the soldiers of the plucky little nation. In view of these things, the invitations seemed wonderfully attractive to those who were asked to take part in the enterprise. One or two of our teaching force at Lavras, and several of our boys who have been or are now with us have been approached on the subject. The arrangements have not been finally made and we do not yet know just who will go. But the contribution already made and the fact that we have been so fully remembered by those who are making up the party of workers are looked upon by us with pride and with deep gratitude.

One of the most hopeful and encouraging notes in our work this year we find in the increase in the number of boys who are with us as students for the ministry. There are seventeen of them. We never have had so many, nor do I think the general average was ever higher. Some of the new fellows are very bright, manly, Christian lads. They stand four square among their fellows, and are an element of order, solidity and worth in the student body. When one thinks of sending out into the ranks of the Christian ministry in Brazil young fellows like some of these, there arises a vision of large pos-

sibilities for the kingdom in the years to come.

The activities of the student body, or of the Christian element among them, are more aggressive and more highly appreciated than for a long while. The meetings of the Covenanter band are very well attended; and the weekly volunteer prayer meetings, on Sunday afternoon, are popular and attractive. The members of the Covenanter band maintain Sunday schools and evangelical services at a number of points within reach of the school; this work is done in connection with and under the direction of the session of the Lavras church.

The fact that we have seventeen boys here studying for the ministry is very encouraging, indeed, and for the fact we give ardent thanks to God. But the fact that we had to turn away several others who wanted to come, and that we have a number of other requests now in hand that we do not see how we can answer favorably, these facts sadden our hearts and make us long for larger funds and more equipment that would enable us to take twenty-five or even fifty boys who might want to come. We seem to be nearer to the solution of our self-help problem than ever before; but it is still in the future. If we can make it possible for these boys, by working a given number of hours to produce food supplies and other farm values that will represent the cost of their keep, then we shall be nearer still to the final solution. To accomplish this, we need farm machinery for these lads; we need farm stock for them to work with in planting corn, beans, rice, sugarcane, mandioca, Irish and sweet potatoes and garden vegetables. I wonder if some generous soul would not like to give us the equipment in stock and farm implements needed.

The presence in the schools daily of these two hundred and seventy-five young people with the wonderful possibilities hidden in their lives is a fact to make one tremble. How our hearts do long to see them brought under the influence of the Spirit, and made polished shafts for the hands of our Lord. We are praying that many of them may give their lives to God before the year closes. Brethren, pray for us and for them.

Lavras, June 19, 1918.

TO WHOM IT MAY CONCERN.

MRS. EUGENE BELL.

DEAR Friend:

Since you have made it possible in this far-away land for native and foreigner alike to obtain help in times of precarious health, I want to express to you my appreciation for personal benefit received. A case of grippe in May left me with a serious condition of the mastoid. An operation became necessary, and for over a month since I have been paying visits to the Ellen Lavine Graham Hospital dispensary getting fresh dressings every morning.

Going in and out among the sick and afflicted, and being, in a way, one of them, gives a nearness and sympathy that doesn't come to one who has not suffered, too. We are all beneficiaries—the man who was beaten in the prison and now is suffering with gangrene; the little baby who sat down in a charcoal fire; and the missionary. The woman I passed going into the dispensary one day when I was coming out, a mother suffering from neglect, pale and emaciated, I took to be forty-five years old. I was almost startled to find a few days later that she was young, round and plump, and almost pretty. The woman into whose stomach a native doctor had accidentally dropped *six months ago* an eight-inch stick with a mop on the end is now up and able to walk about. I saw the stick and heard her tell the story with an expression on her face that I am sure meant relief and gratitude.

As I come out of the dispensary feeling happy at being able to walk out in God's sunshine, with no pain, and with a knowledge that the hole back of my ear "looks fine" and is closing up properly, I hear a cheerful voice: "Are you getting better?" I turn to greet the speaker, dressed in a fresh suit of white with a straw hat raised politely and recognize one of the lepers from the leper hospital two miles away. He is standing in the shade on the outside waiting to give his report to our good doctor about medicine and supplies. There may be a group of well-dressed, contented looking lepers from the home with him or there may be poor, leprous beggars waiting and beseeching help. There is not room for them all, but you whose sympathy, love and sense of responsibility have made it possible for many bodies to be healed can also have the privilege of praying for the healing of the sin-sick souls so desperately in need.

Kwangju, Korea, August 9th.

THORN IN THE FLESH.

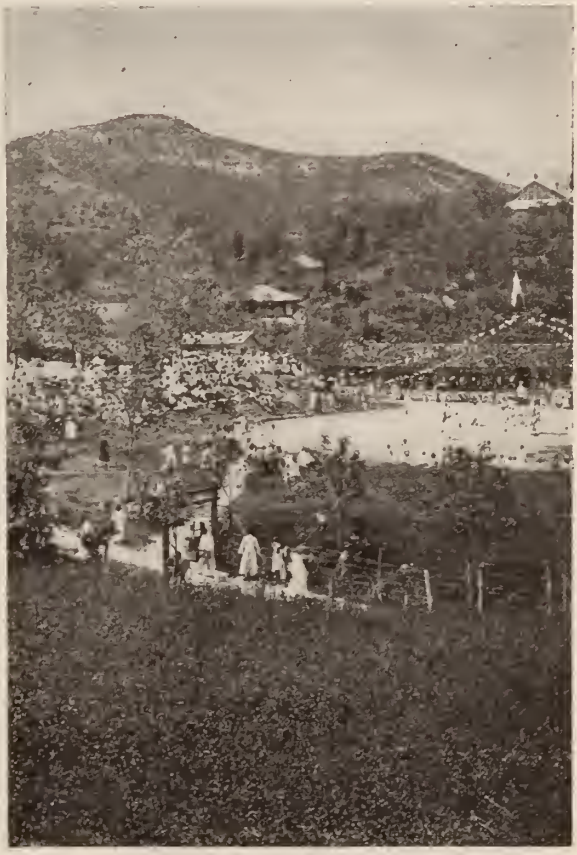
FROM THE ELLEN LAVINE GRAHAM HOSPITAL.

ABOUT eighteen years ago Mr. Kim's mother came to Dr. Owin's clinic, having had a thorn in her hand for some time which would not heal and was causing much trouble. By a slight operation this thorn in the flesh was removed and she returned home happy, telling her son of what had been done. As she and her son attended the clinic daily for dressings, they were told of Christ and what he had suffered for them and what a great suffering it had been as compared to this small trouble. Their eyes were opened and they began to attend church. He was a whiskey merchant, and while he believed these good words, it was indeed difficult to give up his livelihood of selling whiskey. After a year Mr. Kim came up for the catechism examination, but failed to receive baptism on account of this occupation. For this he was very ashamed and sorry, and right there decided to sell out his whiskey shop. He was later taken into the church, and soon became a very active leader, and is now Elder Kim, a man of much influence and one of our strong Christians.

I often wonder why Dr. Luke did not remove this thorn from Paul's flesh. Paul says that affliction is for our consolation. This war—the world's great affliction—will be for its good and purification, and, in the end, a great blessing.

I should have mentioned that Mr. Kim now has a family, his oldest daughter being one of the influential girl's school teachers. His second daughter has brought more new pupils to Sunday-school than any other person in the church, last year having received twenty stars for bringing new people, each star representing ten new ones brought. His wife is a Sunday-school teacher, and his son hopes to study medicine and wield an influence for much good for his people. So this small affliction of a thorn in her hand has been for consolation and salvation.

It is a great joy to look over the congregation and see those who have been brought to Christ through physical suffering.



A Korean Field Day.

R. M. WILSON.

LUSAMBO STATION'S QUARTERLY NEWS ITEMS.

MRS. R. D. BEDINGER.

IT is hard to realize that one-half of this year has already past, and not a very happy thought when some cherished plans have failed to be accomplished. This past quarter has witnessed some changes in the personnel of this station. Our mission has assigned Dr. and Mrs. Kellersberger to our new station, Bibanga, so they are busy packing to leave us within a few days. We regret to lose these two valuable workers and especially so since those of us left behind have had no medical training. What an inviting field this is for a doctor who wishes from seventy-five to one hundred

patients per day, people who need the healing of both body and soul. Friends, please remember in your prayers our need for a doctor in this station. Dr. and Mrs. Kellersberger and Rev. and Mrs. McKee are our privileged pioneers in what is termed the "heart of our Baluba work."

Luebo has very kindly loaned us Mr. Schlotter, and we are hoping tbat he may be made a permanent member of this station. Although his furlough is due in October he has volunteered to remain out here over time on account of the shortage of workers.

Our Quarterly Conference of Evangelists has just closed, and both the natives and missionaries here received a blessing from this gatbering. Lack of space will not permit my going into the detaiis of our program, but I want to tell of just one forward step taken by these men. In order to encourage and train their congregations in the grace of giving, these evangelists have agreed to give (some a whole, others a part) of a month's salary out to their congregations to earn more money in an effort towards self-support. We await Christmas day with keen interest to see what the result will be.

Here is just one of many instances of the persecutions these men bear while preaching the gospel in heathen villages. A young evangelist had urged his congregation to make a self-denial offering to the Lord. After the people had responded, he put their gifts in his house to bring to Lusambo. The heathen chief of that village commanded the evangelist to give him this collection, and when the young man refused he was beaten. But his courage in standing firm has gained the confidence of the people of that village. Friends, while praying for your missionaries, please remember also these native workers on the "far flung battle line."

UNION OF PRESBYTERIANS IN CHINA.

REV. P. F. PRICE, D. D.

MY Dear Friends:

I wish to give you a hint as to the Church union movements that have been in the one case developed and in the other inaugurated in Nanking witbin the month just gone.

The Church, according to the Presbyterian plan, has been planted in China by Presbyterian churches from various lands through as many missions. These according to order of establishment are:

1837 Presbyterian Church in tbe U. S. A.
1842 Reformed Church in America.
1867 Presbyterian Church of England.
1867 Southern Presbyterian Church.
1872 United Free Church of Scotland.
1874 Presbyterian Church of Ireland.
1885 Presbyterian Church of Scotland.
1887 Presbyterian Church in Canada.
1889 United Brethren in Christ.
1895 Covenanter Reformed.
1901 German Reformed.

1901 Presbyterian Church of New Zealand, twelve in all. One of our Chinese pastors calls them the twelve tribes of Israel.

The Scottish and Irish Presbyterians occupied Manchuria, the English Presbyterians and American Reformed went to Fukien and north Kwangtung, the Northern and Southern Presbyterian Churches occupied large portions of Central and Southern China, the Canadian Presbyterian Church the province of Honan, the Church of Scotland went as far westward as Ichang, and so on. Besides these, various Presbyterian witbin the China Inland Mission are scattered throughout the country at large.

The gradual growth of the Chinese membership of the churches thus developed may be indicated by the following:

Of Presbyterian Church members in China tbere were:

In 1877— 4,348 communicants.
In 1890—12,347 communicants.
In 1902—30,700 communicants.
In 1905—40,085 communicants.
In 1911—60,964 communicants.
In 1917—76,943 communicants.

The lower church courts have been gradually evolved until at the present time there are six synods and twenty-five presbyteries.

In 1901 a movement was made toward church union. This resulted in a Federal Union under the name of "The Presbyterian Federal Council of China."

At the fourth meeting of the Presbyterian Federal Council in Shanghai in 1915 a committee was formed charged with the duty of proposing a plan for the organiation of a General Assembly. This committee was P. F. Price, chairman; Rev. W. M. Hayes, D. D., of Tsinan, Shantung; two Chinese pastors, Revs. P. T. Chang and H. T. Lee, and Rev. A. L. Warnshuis, D. D., of Fukien. This committee found itself face to face with a big job and many difficulties. The necessity for using a double language, in committee meetings, English and Mandarin, owing to difference in local dialects, was only one of the minor troubles of the committee. There had developed no small divergence of practice in Presbyterian circles in different parts of this big country. For instance, the Synod of Manchuria has only a short state-

ment of belief as its doctrinal basis, while the Synod of Kwangtung province has the Westminster Confession; the Synod of Central China is a homogeneous body, while the Synod of Fukien has made local union with other denominations. Some, thought we, should go ahead along Presbyterian lines. Others believed as strongly that the union should be made flexible enough to include other denominations. Some, like Dr. A. A. Fulton, of Canton, who is perhaps the foremost missionary evangelist in China, believed we should at once organize a General Assembly; others, like the venerable Dr. J. Campbell Gibson, of the English Presbyterian Mission, who is regarded as a leader among English, Scotch and Irish Presbyterians, counseled delay.

Just how much correspondence, how many conferences, committee meetings, etc., were necessary it is not needful to dwell upon.

While the propositions of the Organization Committee were being discussed by the synods and presbyteries a new proposition arose, viz., a proposition from the London Mission, the oldest in China, which sent out of Robert Morrison, and of the American Board the next oldest, that their churches also unite with us. This meant either embarrassment or enlargement.

But the new proposition was taken up for consideration and the representatives of these two congregational bodies were to meet with our Presbyterian Federal Council in Nanking on April 13th.

A few weeks previous, however, pneumonic plague, that dread disease that claims 100 per cent. of its victims, developed in the city of Nanking, necessitating not only a strict local quarantine, but stoppage of trains and steamers out of Nanking. It looked as if the meetings would be broken up. Within two weeks, however, of the time the doctors declared the city safe, and through special delivery letters and telegrams we were able to reach delegates in all parts of the country, though one brother in Fukien said he had only five minutes to spare between his telegram and the time to start on his week's journey to Nanking.

So the meeting, representing the largest Christian body in China, in which are 77,000 communicants, and the two oldest missionary societies, representing 23,000 more, 100,766 in all, convened in Nanking on the 13th of April.

The delegation was not large, not being over sixty, but remarkably representative. Among them were a Presbyterian pastor from Ningpo, who is the son of the first Presbyterian minister ordained in China; pastors and elders from widely separated centers, trained by different men and in different ways, but all men of character, intelligence and zeal. There were no less than three Mackenzies, showing the Scottish coloring of any Presbyterian gathering anywhere. The eldest of these, Dr. Murdock Mackenzie, had been moderator of the Canadian Presbyterian Church. There was Dr. Fulton and Dr. Gibson, of whom I have spoken; Mr. Gillespie, of the Irish Presbyterian Church in Manchuria; Dr. Fenn, of Peking; Dr. A. H. Smith, the well-known author and missionary; Mr. Sparham, son-in-law and successor of the great Dr. Griffith John, and other no less interesting personalities. There were many men, too, of many minds, and it looked three times as if they were at a deadlock. But the one divine Spirit was, as we believe, controlling our spirits, bringing us into one accord. Just how this came about will have to wait for another letter.

MRS. LI, OUR NEW BIBLE-WOMAN.

MRS. JEANIE J. VINSON.

WELL! I hear that Mrs. Li is seeking work, and as the crops around their village are a failure, she must go out to work."

"Can't we take her on for the teaching in the city, and not let her go out to service in some city home, and thus lose all the teaching and work we have done on her and the help she could be to us in the evangelistic work?"

"There is not enough money to keep the present work open, and they are sending home men helpers, and closing schools and chapels now."

"We simply cannot lose her for the church. She is too good material to give over to be a servant in some heathen family, and Mrs. Gao's going to Hsin-pu to live, and Mrs. Hu's moving to Nan-cheng, has depleted the force here till the three left cannot keep up with it at all."

Such was the conversation carried on about Mrs. Li between two foreigners at Haichow. After much thought and consultation about how the extra $5.00 Mex. a month necessary to support Mrs. Li could be raised, we appealed to a young friend in the Standard Oil office near here, who heard our tale of woe, offered to furnish the funds, and the next week we, with the greatest joy, engaged our young helper.

Mrs. Li is a widow of thirty, whose hus-

band's people have a farm four miles from here. From the first time she heard the gospel she eagerly began to study, rapidly devoured the readers, and then taking all the instruction she could get in the Bible itself, progressed till she outstripped all the other native women helpers. When the foreign lady teacher would go once a month or less often to her home, she would read on and on, chapter after chapter, in the New Testament, begging, "Please explain this one more!" till time failed and the teacher must go home.

Mrs. Li used to walk the four miles and back to attend the Bible class on Thursday, and again on Sunday, for service, except when rain made roads impassible, or sickness prevented. For two years she has done all the teaching in four villages near her home, where young girls were studying, doing this every week voluntarily, the foreign evangelist going only once a month or in six weeks to supplement her work by examining the pupils on what they had learned and making further explanations.

Since she has taken up the regular evangelistic work she teaches over sixty pupils every week in the country and city, and is a most enthusiastic worker. Is constantly coming for a new book, saaying that such and such new acquaintance wants to learn.

Haichow, China.

BIBLE-WOMEN AT WORK IN CHINA.

MRS. JEANIE J. VINSON.

I.

IT is a small mud house, this home of one of our Bible-women, with thatched roof, mud floor, reed partitions, and the usual clutter always found in a Chinese house where all the necessities of life for several persons are gathered in a space 12 x 30 feet. A square table is in the center of the room, and gathered around it is a mixed array of women and girls—two of our Bible-women (themselves only out of heathenism for a few years); a widow of forty, who sees the truth as precious; another woman redeemed, we hope, from evil, and who is now married to an old man near, and is living an apparently good life; two young women of twenty, bright, intelligent and well-dressed; one old grandmother, who is ripe in Buddhism and can read anything set before her; three girls of fifteen, who still struggle over the characters in the lesson; and, last of all, one foreign lady, who is the teacher. Some sit on proper "high benches" like our saw-horses, some on a small table beside the large one, one on a goods box. These women and girls are intently studying Mark's gospel, and gather weekly for an hour or more to read and hear explained the life of him who died to redeem them. The Bible-women, who have been heretofore teaching the rest, are even more eager in their attention than the pupils. so that they may be the more ready to go and teach others that cannot come to the class.

Chinese Bible Women.

II.

This is a home in the extreme eastern end of the city. In the open front doorway, near which stands the mud stove with the kitchen pot and grass fuel, on a board laid across two benches lies a girl of thirteen, in a dying condition—yellow, emaciated and weak. She has been moved from the house and bedroom for fear she will die there, and afterwards the spirit haunt the place. Twice she has swooned (the Chinese say "died"), but now is slightly better. Two Bible-women come to the door to take up again the gospel teaching interrupted by the summer. They sit down and speak to the child, and, in a voice scarcely above a whisper, she says, "I cannot read now. Tell Mrs. Vinson, when I am better, that I want to learn again, and, please, come back and teach me." Even this slight effort exhausts the little strength she has and the friends

depart with a promise to deliver her message, and that she shall be taught as soon as she can study. When I was there a few days ago she was better and back in the bedroom, propped up in bed, but oh! so weak and pale. She was glad to see us, but too tired to talk. I hope she will soon be well enough to study.

III.

This is a country village three miles from town, with well-built houses of mud and thatch. Every one is busy on the threshing floors, beating out the beans, winnowing and cleaning them. The Bible-woman and I ride up, and the women and girls call out, "All your pupils are out in the field gleaning beans." "Can you call them to come and study?" we ask. So a youngster goes running off to call them, and we go into one of the homes to wait for our girls to come. The old, white-haired grandmother comes and seats us on "high benches," while she herself sits on the mud floor to entertain us. This gives us a fine opportunity to try to open the old lady's mind and heart to the gospel message and to teach her to repeat that hymn, so beautifully simple in its complete presentation of the gospel, "Jesus loves me." A young daughter-in-law sits by with a baby in her arms, speaking up most intelligently about the great truths. though she says she has not time to learn, being taken up with her two little ones. Soon the six pupils come, each with her well-worn book, frowsy-headed girls of from twelve to twenty, who have gone out early in the morning to glean, without waiting to make a toilette. Some are stumbling along in the primer, others are reading Mark's gospel, and can give a fairly clear account of the matter read, and what it means. The oldest daughter in this home was recently married and took her books to her new home. On paying her first visit to her mother she would give the Bible-woman no peace till the latter had promised to take books to her new home and teach the five sisters and cousins-in-law, whom she had succeeded in getting interested in the study. Already, in four visits to this new village, there are over ten pupils and some of these are mothers of families.

IV.

Here is an old woman of seventy, sitting on a tiny stool by the door, weak and constantly sick; her scarcely-less-sick and older sister is sitting just across from her; her granddaughter and others of her family and neighbors are in the room.

"Grandmother Chien, do you remember and still pray to God as I asked you to do?"

"Oh! yes, I still repeat, 'Buddha, heavenly Lord,' often!"

"But repeating that is not what prayer is. Buddha cannot help you. You must stop praying to Buddha and cry only to the true God in heaven, trusting in Jesus as your mediator."

"How? Shall I buy incense and bump my head in the court-yard?"

"No. You do not need any incense. Just ask God to have mercy on you for Jesus' sake, and trust only in Christ to forgive your sins, since he died for you!"

"Dear me! Dear me! and I have been going to the temples and burning incense and paper to the idols. Isn't it any use?"

"No; only trust in Jesus and cry to the true God, and He will hear you."

"Dear me! Dear me! And I have not known it."

We go on our way rejoicing in the opportunity to tell her again, and hoping that this time she will remember. But more likely it will have to be repeated again and again before it really takes hold.

These are examples of our work, taken at random. There are eight Bible-women doing this work, with our help. I could tell many such instances, and we could increase them by the score if we had the women to put in the work and the funds to pay them.

Haichow, China.

A BRIEF REPORT OF THE YEAR'S WORK, 1917-1918.

A. D. RICE.

WE have been back from the home land just twenty-three days over a year. I finished my spring round of examinations about a month ago. During the year I have examined three hundred and ninety applicants for baptism. No one is ever examined who has not been under regular instruction for some time or whose study has not been directed by one of the Chinese preachers. Out of this number eighty-seven were selected as having sufficient knowledge of the gospel to be bap-

tized. Our rule is not to baptize on the first examination, and not to baptize a stranger, or any from another field, without consultation with those who know him. These examinations were conducted at sixteen different places in three counties, and cover three and a half months, holding one examination each Sunday.

Five infants have been baptized during the year. Three members have been excommunicated and three have been disciplined during the year. This year's work brings our membership in this field up to two hundred and seventy-six.

The utmost care is used in the selection of applicants for baptism. They are examined not only in knowledge of the word, but also in Christian experience, but I find it is very hard to know who has passed from death unto life. It is often the case that the applicant who is the most familiar with the gospel and is able to give the best experience turns out badly, while the one that stands a rather poor examination turns out well. I have never met a man in my work who has had a definite experience that could be called conversion in the usual sense of that word. I mean a sudden or definite time when he felt that there was a change in his heart and life. The experience is always spoken of as "learning" and the process is always slow, but I think it is just as sure as the more definite experience. This may be accounted for by the fact that the Chinese are not an emotional people, or by the fact that our methods are not at all emotional, or it may be that such conversions come only after generations of Christian experience.

The year's work as I look back over it is most encouraging. Eight chapels have been opened by the Chinese without any expense to the home Church. The Christians have done a lot of evangelistic work in one way or another. They have given more than ever to the work, but their gifts do not appear on our reports, because they give to things not covered by our appropriations. Two hundred dollars would be a small estimate for this year's contributions in this field.

One temple has been cleared of idols and turned into a chapel. One chapel has been repaired at an expense of about thirty dollars. Others have provided and equipped chapels in their houses, and I might go on enumerating other things that have been done by the Chinese during the year.

With this willingness to give has come a willingness on the part of the people to hear. There are calls from all over the field for schools and preachers. We need to double our forces of native workers to fill the places now waiting. There are two or three large centers that ought to be taken for Christ now. There would not only not be any opposition, but there would be help from the local people. These places must be opened as centers, and there must be room for a preacher to live and also to accommodate a small school. This requires several hundred dollars and must come from the home Church.

Organizations have been started at three places. Elders and deacons have been elected but not ordained or installed. This is all new ground to the Chinese, and I find that they want to go very slowly and carefully. The fact is that at one of these places a request has already been made to go back to the old regime where all the members had a say. The complaint is that the elders, or rather a deacon in this case, has taken all authority and no one dares say him nay. They will learn by and by to make good church officers, I hope, but the process is rather slow. I hope that at one or two places the organization may be completed during the next year.

The year's work has passed with all its failures and its small successes. The work is the Master's, the word is his, the people are his, the church is his and we are his. We look to him to bless the work as he sees best.

When you pray do not forget us.

Tonghai, China, July 17th.

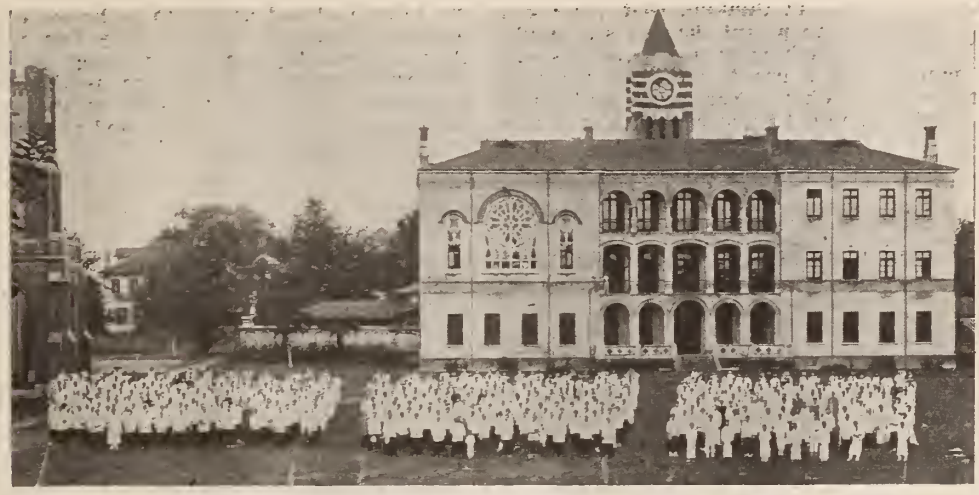
THE SOOCHOW CONFERENCE—CHINA.

REV. L. L. LITTLE.

SUMMER conferences are rapidly coming to the front in China. The Chinese enjoy them and they are beginning to take a prominent part in arranging for and conducting these meetings.

One of the first general conferences to be organized in this section of China was conducted on the beautiful grounds of Hangchow Christian College. This continues to be held and has been a means of great spiritual benefit to those who have been privileged to attend. The Hangchow Conference was intended, distinctively, for male evangelistic leaders.

For a number of years an annual summer conference has been held on the grounds of Soochow University, under the auspices of the Southern Methodist Mission. In 1917 representatives of other missions were invited to take part in conducting classes, while a general invitation was extended to Chinese Christian leaders of a number of



Soochow Conference, China, July 17-25, 1918.

Protestant denominations to attend this conference. The response was so gratifying that other missions were invited to elect representatives on the general committee of arrangements for 1918.

The work of this committee resulted in the extending of invitations to representative Christian men and women of various denominations engaged in educational, Sunday-school and general evangelistic work in this part of China to attend a conference to be held at Soochow University from July 17th to July 25th, inclusive.

Mr. Harry Blackstone, to whom have been entrusted large funds for the advancement of evangelism in China, kindly made a grant of money to defray the traveling expense of the delegates, and the table board of the visitors for the nine days was fixed at a rate that would not be burdensome to any.

No small enthusiasm was aroused and nearly six hundred delegates availed themselves of these exceptional opportunities. Those in attendance consisted of Methodists, Baptists, Congregationalists, Episcopalians and Presbyterians.

The exercises of each day began with a lively free-hand physical drill from 6 to 6:15 A. M. Breakfast was at 7. At 7:30 union devotional exercises were held in a large tent on the campus. From 8:10 to 12 the conference divided into three sections, for class work. The afternoons were free until 4, when classes were resumed, and a union tent service was held from 5 to 6. There were no regular meetings at night, but group prayer services were held at various places.

A fine spirit of unity prevailed and much valuable training was given.

It was proposed that the Hangchow and Soochow conferences combine forces in one large summer meeting; but the preponderance of opinion was in favor of continuing the two conferences—one for each province.

It was a cheering and inspiring sight to see this large body of capable men and women—many of them only recently won from heathen darkness—representing different branches of the one true Church, enrolled under the same banner, consecrated to the service of the one great Leader. Among the number there were a few non-Christian school teachers, who, we hope, received such guidance and inspiration as will bring them out of darkness into light.

We can only hope that this conference was an earnest of a day not far distant when the Master's prayer shall be answered in full perfection—"That they all may be one."

Yangtse River Steamer, August 1, 1918.

OBJECTS OF WORSHIP IN CHINA.

REV. J. W. VINSON.

THE Chinese worship many things. Just to give a detailed list of the things they worship would cover pages of ordinary print, and I fear that in these busy days few would take time to read it. I will, therefore, set down as briefly as possible some few of the different things that I have seen them worship. I am sure that you will

agree with me in thinking that there can be nothing more pitiful than to see intelligent people worshipping a tree or a stone, a mud idol or a lizard, but these are common sights in China. You would hardly suppose that it would be encouraging to a missionary to see a poor diseased person praying to an idol and asking to be healed of a loathsome disease. Yet the very fact that they are worshipping and praying proves that they are in need and are seeking for something. We begin to build on the fact that they are *seeking* and try and tell them what that something is.

HEAVEN AND EARTH.

Practically all Chinese who are not Christians worship heaven and earth. They say that heaven unites with earth to produce all things. There are some few Chinese who think of heaven much as we think of God, as the Supreme Ruler of the Universe; but the general conception is of the material heaven and earth and of nothing beyond. These are worshipped by the common people and the officials; the rich and the poor alike. Heaven and earth are worshipped on the last night of the old year. The customs of worship vary for different places. Here at Haichow a table is set out in the open court-yard early in the evening. On it are placed several bowls of food, usually vegetables, the number of bowls depending on the circumstances of the family. A large basket of various kinds of grain, beans, etc., with large sticks of incense, one end standing in the grain, the other burning, is presented as an offering. Paper money, representing a fortune, is also burned as an offering, accompanied by the furious popping of long strings of firecrackers. The head of the household only prostrates himself on the ground on the south side of the table and performs the ko-tou.

DZAO LAO YIE.

Dzao Lao Yie is the household god, or the god of the kitchen, the center of attraction for the household. At Haichow this god is simply a picture printed in gay colors, with several attendants, on a piece of paper a foot or so in length and several inches wide. He is pasted up in the kitchen near the place where the cooking is done. He is worshipped by the rich on the 23d of the last month in the year and by the poor on the 24th. The old picture of the god, which has been pasted up in the kitchen for the past year, after offerings of food have been presented, is taken down and burned under the kitchen pot. He is supposed to then go to heaven and to report to Old Father Heaven concerning the doings of the family during the year just passed. The whole family is, of course, anxious that the report shall be as favorable as possible; so it is the custom, before burning the image, to smear his lips over with syrup. The idea being that he can then speak only sweet words, tell only of the family's good deeds and nothing of the misdeeds.

THE WORSHIP OF THE MOON.

The moon is worshipped on the 15th of the eighth month, which is, of course, when the moon is full. This is one of the big feast days of the year, and seems to be a sort of harvest feast. Offerings of small fruits, nuts, etc., are made to the moon out in the open courtyard. Incense is burned and firecrackers set off. Here in Haichow small round cakes some three inches in diameter and one inch thick, seasoned with sugar, citron and spices, are made and also offered. These are called moon cakes. In 1913 there was a total eclipse of the moon on the night it was due to be worshipped. Much consternation was caused thereby and many prophecies of ill were made because of this evil omen.

THE LIZZARD DAI WANG.

A lizzard seems a queer sort of a thing for a man to worship, does it not? However, it is not considered queer in China. The lizzard I saw worshipped was thought to be the Dai Wang, the god of rivers and streams. He is either the cause or the preventive of floods, depending on how the people please him. There were no floods the year after the big famine of 1907. Consequently the crops were good. The people

began to look around for something to thank for the good crops. I was then living at Sutsien. We heard the news one day that a Dai Wang had been found in the Grand Canal, and that a theatre was being given in its honor down at the Sutsien port. McCutchan, Stevens and I went down to have a look at the Dai Wang; we wanted to see what the river god looked like. We were told that the Dai Wang was on a large houseboat, so we went aboard. The chief official of the city was master of ceremonies. He conducted us into the main room of the houseboat. There in a glass jar on the table, "as big as life and twice as natural," was the Dai Wang. What do you suppose it was? Just a small white lizzard two and a half or three inches long. Candles and incense were burning before it. Every one from the officials down to the merchant who came in to see it had to get down and kotou to this lizzard. We, being foreigners, were kindly excused from this part of the ceremony.

"How did you know that this was a Dai Wang?" we asked the master of ceremonies. "Oh," he replied, "a certain man found him several days ago on the deck of his houseboat. Never having seen anything like it, he stooped down, caught it by the tail and tried to pick it up. Mirable dictu! The harder he pulled the faster the creature held on to the deck of the boat. The man exerted his full strength, pulled on the lizzard and the lizzard pulled on the boat until he lifted the front end of the boat clear out of the water." After such a manifestation of strength as this, of course, every one knew that it was a Dai Wang and worshipped him accordingly. We failed to learn just how they ever managed to pry the lizzard loose from the boat.

THE WORSHIP OF THE TREES.

Trees are also frequently worshipped. Especially is this true if there happens to be some malformation in the trunk of the tree. There is a large, hollow locust tree in the courtyard of the place where we have rented for a chapel at Tsingkow. This has been an object of worship for years. The spirit of some god is supposed to reside in this tree, and incense was burned to this god at every feast day for many years until we rented the place for a chapel.

THE WORSHIP OF STONES.

Outside of the west gate of the city of Dai-I-Shan there are set up on end two crude blocks of stone. How long they have been there no one knows. They are all black and grimy from the vast quantities of paper money that have been burned around them. These two stones are said to be inhabited by two spirits who have a tender regard for little children. If a child gets sick the aid of these spirits is sought by offerings of food, paper money and incense. If the child gets well it is a common custom to dedicate it to one of these spirits. The spirit is then supposed to stand in a sort of god-mother relation to the child and to exercise some special oversight of it.

ANCESTRAL WORSHIP.

Every one has doubtless heard of the worship of ancestors in China. The ancestral tablets—small slabs of wood with the names of the ancestors written on them—are present in every heathen home. The first and the fifteenth of each month are the times of special worship. Incense and paper money are burned before each tablet. Bowls of rice and other food are also placed before the tablets. Ancestors are supposed to be very delicate feeders. They extract only the substance from the food offerings, leaving the bowls as full as they ever were. This is very convenient for such an economical people as the Chinese are, for, after the ancestors have extracted and eaten the substance, the food is then eaten and enjoyed by some live member of the family.

Ching Ming is the great feast day in the spring of the year. On this day the graves of the dead are repaired. Offerings of food, paper money and paper clothing are made, the two last named articles are burned at the graves. Upon being burned they are said to turn into real money and clothing for the spirits to use in the spirit world.

Haichow, China.

BETTIE PENICK OF THE HUNDRED VIRTUES.

REV. H. W. WHITE.

SUCH is the happy translation of her name by the Chinese: "Bet"—hundred, "tie"—virtues. The stone which the Funing Christians are erecting in front of the church she gave them will preach the gospel in ber name for generations to come. May it be as permanent as that famous stone set up in western China by Nestorian Christians in A. D. 781, which is still witnessing to many fundamental truths of Christianity.

Her five hundred dollars has built a neat little church—you could not have built a brick church like it in America for less than $2,500.00. The Christians are so enthusiastic over their church that, having already contributed liberally towards the lot, they are now trying to build a Sunday-school room and wall in the property.

Funing, where the church is situated, lies along a beautiful bend of a fine river. I have often wished for the ability to sketch the scene. And as you near the city from the south the first thing that attracts your attention is our church, there by the river bank.

Christian work is being specially blessed in Funing territory. This country of more than 500,000 people seven years ago had only one believer, and he never was baptized. Now it has an organized church with over two hundred members. These members are not huddled in one place, but are scattered in little groups all over this county and part of the adjoining one—the Lord's net flung wide, gathering in his chosen people from the multitudes. Three boys' schools and one girls' school are conducted by the session, and Christian teachers in two government schools bring some of their boys to church. Places of worship have been secured at eight points.

In all this field the first church built is "Cousin Bettie's." I do not hesitate to state my full conviction, and this conviction I am ready to substantiate, that this five hundred dollar church will save more souls than a ten thousand dollar hospital or school, and that, too, with a minimum of expense for the upkeep. I say this, not to depreciate the medical or educational work, for I am a firm supporter of both, but to correct a mistaken impression, which is responsible for the fact that rarely ever does any one give special funds for church buildings on the foreign field. Building funds usually go to those branches of the work which are auxiliary, which can more easily secure native funds, and which will, in the nature of things, not be permanently needed, while the direct evangelistic work gets the driblets. Hence we especially rejoice in this little church, which we hope will be a witness for Jesus long years after we missionaries withdraw from the field.

In the building of this church also we tried a new experiment. Heretofore we missionaries have put up our buildings with contract labor, usually non-Christian men from a distance. The Christians bave had little or no part in either the planning or the work. Buildings so erected accentuate the foreignness of our religion. To avoid this, at Funing we put the building of this church in the hands of the deacons, I giving them a little assistance. Architects may criticise the building, but the Christians just hug it to their bosoms, so to speak. It is their church. They built it. They love it. They are making sacrifices for it. They spared no pains to make it strong enough to last three hundred years!

But the deacon who had special charge of the work is in trouble. Somebody stole a piece of lumber, about equivalent to a two by four, ten feet long. He gives me no rest about schemes to catch the rascal and get it back.

Now, twenty miles northwest of Funing at Dienhu a fine, growing work is in need of a church. The Christians are working and praying for funds to get a property. Also twenty miles northeastward at Dongkan one will be needed very soon. Who will be the next to give a five hundred dollar church?

Yencheng, China.

RECORD OF CHRISTIAN WORK.

THE British Foreign Missionary Societies in the fourth year of the war, when national financial resources are being drawn on in an unparalleled way, report a cheering condition of things. Of fourteen societies no fewer than nine received a record income during the past year, four had a larger revenue than in 1916, and but one reported reduction. The income of the British and Foreign Bible Society (which, by the way, has circulated forty million copies of Bibles and Portions during the war) reached £337.067 (more than a million and a half dollars). The London Missionary Society for the third year in succession has a balance after paying all expenses. "The total income raised was in excess of the amount asked—a result unique

in the history of the Society." The English Baptists in spite of increased expenses closed the year without a deficit. The Church Missionary Society had the largest ordinary income that it has ever received. The Wesleyan Missionary Society announces:

"Our home income is the largest on record. Our needs are all met, our debts all paid, the way is open, difficulties are removed and momentum is gathering for a great advance as soon as the war is over and men are again available."

DO YOU KNOW.

1. Of two serious miscalculations of the Kaiser's with regard to India and the Balkan situation?

2. What amount of money, extra, will apparently be required, this year for the China Mission alone and why?

3. What popular missionary has enlisted in the engineering department of the army?

4. What happened to a native African evangelist when he refused to give the church offering to a heathen chief?

5. Of some very encouraging facts and great opportunities in our Brazil Mission?

6. What are some few blessings that the Ellen Lavine Graham Memorial Hospital has been able to bestow?

7. How many Sunday School pupils did **twenty stars** represent?

8. What bodies of Presbyterians do the Chinese call "The Twelve Tribes of Israel"?

9. What are some of the results of the Kanamori meetings in Tokushima?

10. Is the kindergarten work worth while in Japan?

11. Was engaging Mrs. Li worth while?

12. What varied pupils the Bible women have?

13. What are the various things worshipped in China?

14. What $500 has built in China?

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation—October	1918	1917
Churches	$ 45,922 45	$ 37,043 22
Sunday Schools	1,003 94	596 46
Sunday Schools—Africa	11 25	956 29
Sunday Schools—China	830 89	
Societies	8,314 23	8,967 54
Societies—China	10 00	
Societies—Africa		60 00
Societies—C. E. Missionaries	92 00	165 62
Miscellaneous Donations	2,324 59	2,655 75
Miscellaneous Donations—China	4 65	
Miscellaneous Donations—C. E. Missionaries		5 00
	$ 58,514 00	$ 50,449 88
Legacies	424 57	12 00
	$ 58,938 57	$ 50,461 88
For seven months, April 1 to October 31, 1918—		
Churches	$216,102 03	$138,243 84
Churches—Africa	5 00	27 65
Sunday Schools	4,674 85	4,724 26
Sunday Schools—Brazil		205 88
Sunday Schools—Africa	387 60	11,645 80
Sunday Schools—C. E. Missionaries		5 00
Sunday Schools—China	11,873 73	
Societies	39,126 33	36,935 04
Societies—Brazil		5 00
Societies—Africa	39 25	200 25
Societies—C. E. Missionaries	970 26	1,197 82
Societies—China	64 61	
Miscellaneous Donations	21,531 23	18,413 97
Miscellaneous Donations—Africa	5 00	53 50
Miscellaneous Donations—China	29 65	
Miscellaneous Donations—C. E. Missionaries	11 95	34 60
	$294,821 49	$211,692 61
Legacies	2,575 13	2,387 99
	$297,396 62	$214,080 60
Initial appropriation for year ending March 31, 1919		$556,851 18
Net additional appropriation to October 31, 1918		105,557 74
		$662,408 92
Deficit March 31, 1918		128,131 27
Amount needed for year (at this date)		$790,540 19

Attention is called to the fact that while the receipts for the regular budget work shows a gain of $83,316.04 over the same period last year, our necessary appropriations for practically the same work shows an increase of $89,472.06.

Amount received for objects outside the budget, $15,799.64.

EDWIN F. WILLIS, Treasurer

Nashville, Tenn., October 31, 1918.

NO OTHER PLAN.

GRACE CULP PAUL.

Hushed the sound of heavenly voices;
Ceased the laughter, joy and mirth;
Then resounds one long "Hosanna!
Christ, the Son, returns from earth!"

Comes once more to greet the Father,
Comes to greet the holy throng,
Comes to tell of all his suffering
Through the time that seemed so long.

Since he left his home in glory
For the sake of fallen man;
And they crowd to hear his story,
How he carried out God's plan.

* * * * * * *

"Glory, glory!" shout the angels;
"Welcome!" said the Father Lord;
"Thou hast well fulfilled thy mission,
Perfecting our holy word."

"But," said Michael, ever anxious
That this gift be not in vain,
"Did the race of men all witness
Your great sacrifice for them?

"Do they *know* their sins are pardoned,
Know the Father's reconciled
And is waiting to receive them
To become once more his child?"

"No," he answered; "just a handful
Of the men in Judah's clime
Were the witness to the struggle,
And the victory sublime."

"How, then, will they ever know it,
Hear the news so true and good,
Take advantage of the pardon
And the cleansing through your blood?"

"When on earth alone I wandered
With the comfort duty lends,
Round me gathered just a handful
Of true men—I called them friends—

"Peter, John and James and Andrew,
Others, too, I sought to tell
Of my mission and life's purpose
Now to ransom them from hell;

"Bade them tell the wondrous story,
Tell it out o'er all the earth;
Herald wide the gospel message,
Message fraught with priceless worth.

As I rose into the heavens,
Spake to all my voice could reach,
'Go to every living creature,
And my gospel message preach.'"

"Yes," again said Michael slowly,
"But, suppose they all forgot?
Or 'midst other cares and duties,
Heard your words, but told them not?

"In the human life the burdens
Come to each and every man,
And if they neglect your message,
What would be your other plan?"

In those eyes so meek and gentle
Came a look of saddest pain,
As if he recalled his sufferings,
Wondering "Was it all in vain?"

"Should my friends on earth forsake me,
Should I lose my ally—man,
Then salvation will not reach them,
For I have no other plan."

SENIOR FOREIGN MISSIONARY PROGRAM FOR DECEMBER, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Cuba.

Hymn—Joy to the World.
Scripture Reading—Luke 2:8-14.
Prayer.
Minutes.
Roll Call—Answer with a verse of scripture on JOY.
Business.
Offering.
Solo—O, Little Town of Bethlehem.
Quiz—Do You Know?
Topical—Monthly Topic.
Living or Dead.
Report from Cuba.
To Whom it May Concern.
Hymn—Selected.
Reading—No Other Plan.
Hymn—I Gave My Life for Thee.
Prayer, closing with the Lord's Prayer in concert.

SUGGESTIONS.

Let this meeting be filled with the Christmas spirit.

For a Report from Cuba, see Annual Report of Foreign Missions for 1917.

Have a brief review of the history of Cuba, and the work of the Southern Presbyterian Church there.

A good reader should give "No Other Plan."

PERSONALIA.

A NOTE from Rev. Charles Ghiselin, of the North Kiangsu Mission, informs us of his temporary assignment to work among the Chinese in France, and the Executive Committee at its recent meeting expressed its approval of this assignment. Mr. Ghiselin is at the time of this writing on his way home en route to France, and will probably be with his father at Shepherdstown, W. Va., while waiting for his passport, the procuring of which these days is apt to be a matter of considerable tediousness. His work in France will be under the direction of the Army Y. M. C. A. He expects to return to China, of course, as soon as the war is over.

We print elsewhere Dr. Vance's great sermon delivered at the Northfield Summer Conference on Foreign Missions and the War, in which he discusses in a most illuminating and satisfactory way the relation between giving to Foreign Missions and to the Red Cross and other war agencies. We regret that the exigencies of space made it necessary to abbreviate the sermon somewhat. We have tried, however, to confine our omissions to paragraphs whose omission would not interfere with the general line of thought.

We regret exceedingly that we are to lose temporarily the services of Mr. Swinehart in our deputation work during his furlough year, and also his almost indispensable services as business manager of the Korean Mission while the war lasts. Mr. Swinehart's age did not exempt him in the last draft, and he has enlisted in the Engineering Department of the army, and has been recommended by the authorities at Washington for appointment with the rank of captain of engineers. His experience as a railroad builder and president fits him for especial usefulness in this line of work.

The war is making inroads on our missionary force, both with respect to men on the field and men under appointment who have not yet gone to the field. Mr. William M. Brown, of Danville, Va., has been for some time under appointment as a missionary to Africa. By reason of his high scholarship, especially in the department of languages at Washington and Lee University, he was expected to be assigned to literary and translation work as soon as he reached the field. As soon as war was declared, however, he offered his services to the government and is now a lieutenant in the Aviation Department and has been assigned to duty in the Spruce Production Division at Vancouver Barracks, Washington. We quote the following extract from a very interesting letter received from him recently at the Foreign Missions office:

"I was transferred here from the infantry at Camp Lee, Va., on July 3rd, and I said with Kingsley 'Westward, Ho!' I was taking Horace Greeley's advice: 'Go West, young man,' but at the same time, how I did wish it were the other way! At present I am in the Spruce Production Division, which is doing a magnificent and exceedingly important work—that of getting out spruce and fir for the manufacture of airplanes. I wish I could give you some idea of the enormous output and the number of men engaged in this service, but I am not at liberty to give any statistical facts.

"Vancouver Barracks is an old army post located on the Columbia River in Southwestern Washington, about one hundred miles from the sea. Just across the river in Oregon is Portland, a busy shipbuilding, grain and shipping center of several hundred thousand people. Away to the east, fifty or sixty miles distant, is the Cascade Range, with Mt. Hood and Mt. St. Helens, snowclad and lofty, plainly visible on the days when the cloud of smoke lifts somewhat from the forests—for forest fires are so common and widespread. 'I will lift up mine eyes unto the hills, from whence cometh my help.'

"Although we are officers we continue to study and 'go to school.' There is so much to learn and the war game is such an intricate proposition that no one can learn nearly enough about it. And so we keep pegging away with the hope that some day we may be permitted to take part on the other side.

"I am keeping my face turned toward Africa, and ask that you remember me in your prayers. I pray that my experience in this period of emergency may be of untold value to me when it is all over."

Dr. and Mrs. Leadingham have arrived in America, having been compelled to come on account of Mrs. Leadingham's health, and at last reports Rev. and Mrs. J. C. Crane were reported as being in such physical condition as compelled them to consider the question of an early return.

A cablegram received from Rev. Marion S. Huske on October 12th announced his safe arrival at Rio de Janeiro on that date. This is gratifying news, especially in view of recent reported submarine activities in South American waters.

The friends of Rev. and Mrs. T. C. Vinson, of our Congo Mission, will deeply sympathize with them in the death of their little boy of a few weeks old reported to us in a recent letter from Rev. C. T. Wharton. May the Lord hear them in the day of trouble, send them help from the sanctuary and strengthen them out of Zion.

We take great pleasure in publishing a letter just received from Bishop Lambuth, who is now engaged in Christian work with the soldiers in France. So many of our people know and love Bishop Lambuth that they will be glad to see this word from him for his own sake, and will also appreciate the good news which he sends from our traveling missionaries. There has been nothing more beautiful in missionary history than the relation between our Executive Committee and the Southern Methodist Mission Board in our work in Africa, and it was because of Bishop Lambuth's large-minded and catholic spirit when he was at the head of the Methodist work that the consummation of such an arrangement as now exists in that field was made possible.

LETTER FROM BISHOP LAMBUTH.

DR. S. H. CHESTER, Nashville, Tenn.

My Dear Doctor: Hearing that Mr. Motte Martin and Mr. and Mrs. Tom Arnold were at Bordeaux, I ran down there last week to see them. It was a great pleasure to have a few hours with these splendid missionaries, who each in their departments are so efficient and well qualified for the work entrusted to their hands.

They did a very characteristic thing while detained and waiting for their steamer to sail. The secretary in charge of the Y. M. C. A. told me that they offered their services, rolled up their sleeves and helped out royally in the canteen and otherwise in ministering to the needs of the soldiers. What won't a missionary do if he once sees the need and you give him half a chance!

The party, which includes Mr. and Mrs. Williams and Mr. Boyer, of the Missionary Alliance, were in good health and spirits. I saw them off from the dock and offered an earnest prayer that as they went they might be kept from the perils on sea and land and be preserved for years of strong and helpful service to your Mission and to the Church.

I am over here doing what I can for our boys and am finding a great and open field. We need more chaplains and more Y. M. C. A. secretaries who are qualified to maintain the high standards of life and faith in the home land.

Blessings upon you.

Yours cordially,

W. R. LAMBUTH.

Attention is called to a new feature this month. Under the heading "A Call to Prayer" will be found definite objects for intercession, which are suggested to readers of THE SURVEY. *It is planned to continue to make suggestions from month to month as may seem desirable. The credit for this new feature is due to one of our intelligent and consecrated women who made the suggestion to us.*

A CALL TO PRAYER.

1. That every Christian may realize the condition of all those who are without Christ, see 1 John 5:12.

2. That the Christian people of the United States may seek out the thousands of foreign students in our educational institutions and earnestly endeavor to lead them to Christ before they go back home.

3. That the gifts of the people this year for the benevolent causes of our Church may total at least $3,000,000.

A CHRISTMAS DIALOGUE.

By M. B. C. Slade.

Mary:—
I've been thinking, little sister, if a heathen child should be
Hither brought, from some lone islet in the far-off Southern sea,
And should ask why summer-garlands deck our house this wintry day,
Why we seem so glad and happy, Annie dear, what would you say?

Annie:—
I would tell the lovely story of the Babe of Bethlehem—
How they laid him in the manger, when by night he came to them;
I would tell how Mary dressed him, and with soft and fragrant hay
I think the manger-bed she made, where baby-Jesus lay.

Fanny:—
I would tell that gentle shepherds, watching o'er their flocks by night,
Saw suddenly around them the shining glory-light,
And heard the angel's tidings about a Saviour's birth,
And then the heavenly chorus, "Good-will and peace on earth!"

Bessie:—
I'd tell the wondrous story about the shining star
That led the holy Wise Men from Eastern lands afar;
Until they found sweet Mary, and Jesus-child with her,
And gave him precious presents, gold, frankincense, and myrrh.

Carrie:—
Then I would tell how Jesus, this blessed little child,
Grew up to perfect manhood, holy, pure and undefiled;
How, living, serving, dying, himself for us he gave:
He loved us so he lived and died our souls from sin to save.

Nettie:—
Then to the little heathen child I think that I would say,
Don't you think that we have shown you why we love the Christmas Day?
Don't you see we must be happy, and our happy gladness show,
Upon the birthday of the One who blessed and loved us so?

Sadie:—
And then we all would promise the heathen child that we
Would send the knowledge of his love to islands of the sea,
Till all the world shall Christmas keep, rejoicing for his birth,
Whose love, in God's good time, shall bring good-will on *all the earth.*

THE CHILDREN OF CUBA AT PLAY.

By the Venerable W. W. Steel.

FOR a long time I have wanted to tell the readers of *The Spirit of Missions* something about the plays and games of the children of Cuba, but it was very difficult to get the proper information. However, I have it now and I want you to share it with me.

First of all, the children's amusements are very simple. Even the boys are far more content with the games of our father's childhood than any American boys would be; they roll hoops, for example, and play the same games of marbles that were played by boys fifty years ago.

There are many games here which are just the same as are played in the United States now; for example:

Here is their version of "London Bridge is Falling Down." It is called *Alimon. Alimo* is a tree like the olive, which grows near the seashore, and *Alimon* is a grove of these trees.

At alimon, at alimon the bridge has been broken.
At alimon, at alimon, command that it be mended.
At alimon, at alimon, indeed we have no money.
At alimon, at alimon of that we have a plenty.
At alimon, at alimon, what sort of money have you?
At alimon, at alimon, money made of egg shells.
At alimon, at alimon, the horsemen now are passing.
At alimon, at alimon, now we are passing, too.

Two little girls have taken their stand facing each other, holding up their joined hands, for the bridge. They have both secretly taken the name of a flower; for example, rose and jasmine. While they sing the first line of each verse, the others pass under their hands in a long line, each holding to the skirt of the one in front, and sing the last line. When the last girl of the line is passing under the bridge she is stopped by the lowering of the hands, and asked which flower she likes better, rose or jasmine. In accordance with her choice she places herself behind the one or the other of the two bridge makers. At the end they all pull to see which is the stronger.

Here is another, called "The Hawk." A little girl takes the part of the hawk. She stands with her back to a wall, her arms outstretched. Another girl is the "Mother." She walks up and down in front of the hawk with her flock behind her, each holding on to the skirt of the one in front. All sing:

To the fierce hawk what will they give?
Just quail and bread as sure as I live.
Not another thing upon my life
Unless it be a handsome wife.

Then the leader says: "Ladybug, ladybug, there behind," to which the last girl replies: "What does the mother wish?" The leader asks: "The hawk, is it dead, or is it well?" The last girl approaches the hawk, and if there is no sign of life she says: "Dead!" Then all sing again and the dialogue recommences, the hawk going through all the stages of sharpening a knife, shutting the door, coming down the stairs, and so on, until at last the leader asks, "What do you want?" to which the hawk answers: "To eat a little girl!" Then the leader says: "Catch her if you can!" and an exciting chase of the last girl follows. If the hawk succeeds in catching her in spite of the leader's outspread arms, the one caught must take the hawk's place, and the game goes on from the beginning again.

I wish I had space to tell you about all the plays and games of the Cuban children, but there are so many of them that I must leave some for another time. When I first came to Cuba, eleven years ago, I was struck with the gentleness and politeness of the children. There is a small park near my home in Havana, and when I sit there I am surrounded with them. I show them picture books and some of them can talk to me in English. Often they ask me about my church. This seems to me very unusual, for I could not imagine a lot of American boys of that age asking a foreigner about his religion, but I am glad to tell them about the boys and girls in our Sunday schools in America. It is in this park that I have watched them playing the games of which I have told you.—*Spirit of Missions.*

ROSITA'S MEETING.

MARY FREEMAN WARREN.

LITTLE ROSITA'S brown face shone, and her bright black eyes danced as she went happily about the funny little house, helping her mother make ready for the American senoras who were to come that day to the little home, to hold a meeting for the children.

Rosita lives in Colombia, South America, where the sun is so bright one can hardly go out at midday, and it is never cold. The children in this warm Colombia country wear very few clothes. Rosita had never had a pair of stockings; most of the time she trotted about with her little brown feet bare, and only when she went outdoors did she put on her little canvas slippers over the bare brown toes. Neither had Rosita ever had a hat, and the hot sun never bothered her. Her shiny black hair was brushed smoothly back and braided, and perhaps if she was dressed up she had a small ribbon to tie it with or a bright string; but usually it was just tucked under smooth and tight. Her bright calico dress, clean and starched, was all the finery she knew about.

You cannot imagine what kind of a house she lived in! It wasn't a wooden house, it wasn't a stone house, it wasn't a farmhouse nor an apartment. Well, then, what could it be, you will say. It was made of bamboo poles and mud, and had a thatched roof. Do you know what thatch is? No? It is a very long, dry grass, and not having seen it, you can hardly believe that a raintight roof can be made of grass. But it does make a splendid roof for a hot country, for the rain does not come through, and it keeps the house quite cool under the rays of the hot sun.

There are only two rooms in this little house and they have hard dirt floors, worn so smooth and hard that they look like cement. Rosita is busy with a broom, made of some leafy branches tied together, sweeping this floor. She dusts the cowhide chairs, five or six of them, and puts them in order. When the room is very neat Rosita goes out into the *patio* or yard that we can see through the door. You and I would stay out there all the time if we lived in that tiny house; and that is just what Rosita and her mother and little brothers do. In the yard there are tall bushes that give good shade, and on them grow big, bright-red flowers called resurrection flowers, and there are some waxy-white jasmines that you can smell way in the little house, they are so fragrant.

All this time Rosita's mother has been preparing dinner over a charcoal fire built on the ground out in the yard. Two or three dark red earthen bowls are the cooking utensils. The family sits on the floor while mother serves the meal hot from the bowls on plates, and they eat with wooden spoons.

"And now," says Rosita, "mamacita, it is almost time for the senoras to come."

Other children come in all dressed about as Rosita is, some with slippers and some without. Soon the senoras come, wearing big hats to protect them from the hot sun. The ladies have a baby organ that closes up like a suitcase, and it is a wonder and delight to the children. The children love to sing, and know a good many of the songs we sing, but not in English; they sing in Spanish.

After singing a while the ladies show them some beautiful colored pictures of Jesus and many little children, and they tell them the wonderful story of how Jesus loves little and big children; and they learn the Bible verse, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Here is a verse in Spanish that every boy and girl can learn, "Dios es amor" (pronounce *Dee-oth aze ahm-or*), "God is love." That is the language Rosita speaks in that far southern country where they do not know Jesus and the Bible as we do, except as the missionaries go to them and tell them as they did that day in Rosita's house.—*Over Sea and Land.*

JUNIOR FOREIGN MISSIONARY PROGRAM FOR DECEMBER, 1918.

Arranged by Miss Margaret McNeilly. 1918.

Topic—Cuba.

Song—Selected.
Scripture Reading—Luke 2:8-14.
Prayer.
Minutes.
Roll Call—Answer with the name of one of our Stations in Cuba.
Business.
Collection Song.
Offering.
Recitation—A Christmas Dialogue.

The Children of Cuba at Play.

Story—Rosita's Meeting.
Quiz—What do you know about Cuba?

Song—Away in a Manger.
Close with the Lord's Prayer in concert.

SUGGESTIONS.

Let seven children take part in the Christmas Dialogue. Each child reciting a verse.

If you have enough space, let the children have some of the Cuban plays.

For the Quiz—ask the children, before the meeting, to learn all that they can about Cuba and our work there; then let the leader ask, "What do you know about Cuba?"

Our promised story from Cuba failed to reach us, so we are using a story of Colombia instead.

CHRISTMAS BELLS.

Why do bells for Christmas ring?
Why do little children sing?
Once a lovely, shining star,
Seen by shepherds from afar,
Gently moved until its light
Made a manger cradle bright.
There a darling Baby lay,
Pillowed soft upon the hay;
And its mother sang and smiled,
"This is Christ, the Holy Child."
Therefore bells for Christmas ring,
Therefore little children sing.

—*Eugene Field.*

NANCY'S CHRISTMAS.

FLORENCE LILIAN BUSH,

Author of "Goose Creek Folks."

ARMINTA sat in her room on the third floor of the school dormitory looking off toward the east where the Cumberlands lay a zigzag line of blue. It was warm for Christmas Eve, but East Pinnacle and Sugar Loaf, the highest foothills, seemed to take on size in the misty air which betokened an approaching storm. Inside the little room a tiny stove crackled and snapped until it grew red in the face.

"If it was cold, you wouldn't burn noway," Arminta declared disgustedly, getting up to shut the draft. She shook the red chenille table-spread outside the half-open window, put it back carefully, piled her school-books upon the rack her cousin Camillus had made, picked up some scattered threads from her mending, then walked toward the space on the wall where a few photographs hung. There was her brother Kelly, old enough to be in school; the twins, Enoch and Noah, who were coming six; her uncle, Lee Henry, a gaunt mountaineer, standing in front of his little cabin with his wife and children. It was the crude work of a traveling photographer, yet the girl's eyes filled with tears as she gazed, and she sank down on her cot bed in all the throes of homesickness.

"I'm hoping to see every one of them," Arminta sobbed, "Pappy, and old Zack, and —Castoria, and—Naomi, and even old Job Quinn. If I'd waited till after Christmas maybe I could have managed to bring Kelly along, he could have worked his way through, and"—

Suddenly the supper bell rang through the long corridor. Arminta had eaten little that day, yet she did not stir. Doors opened and closed, followed by hurried steps, laughter and snatches of Christmas carols. Odors of warm gingerbread and hot rolls assailed her nostrils in vain—Arminta's hunger was for a sight of the loved ones at home. Her first keen emotion spent, she sat up and gazed around forlornly. The sound of sobbing came to her ears. She straightened up and listened, then opened her door softly. The long, bare hall was a sounding-board for the rooms with their open transoms.

Arminta tiptoed across to Number 10 and

tapped at the door. There was a slight movement inside, but no response. She tapped again, then opened it and peered in. A disheveled figure was lying on the bed: it was Nancy Coombs, a new pupil. Her face was swollen and disfigured with much weeping.

"Why, honey!" Arminta forgot that her own face was tear-stained. "What is it?"

Little by little the story came out. There was trouble at home—for her brother Troy had run away. Nancy's sobs broke out afresh. "He always was a little heady, but ef he gits with eeny one of them Stanhops or Burtons on the fur aidge of the mounting, he'll go plumb to the bad an' never have a chanct to git schoolin'."

Arminta reached out a caressing hand and stroked the toil-roughened one lying on the patchwork quilt, her heart full of thankfulness that her own burdens were so light in comparison.

Gradually the clatter of dishes from below ceased, followed by the evening song, but there were few returning footsteps in the corridors. A cool wind swept through the room. The early twilight blurred the outlines of the distant mountains and cast a gloom over the nearer peaks.

Nancy sat up, suddenly alive to the change in atmosphere. "I reckon hit's aimin' ter snow." She looked out the window. Something soft and damp touched her hand. Was it really going to be a white Christmas after all? Just then from the silence and darkness of the pines near the parlor window below came the voices of serenaders singing their Christmas carols.

"Who is hit?" Nancy asked breathlessly. her face alight with wonder at the harmony of voices—the mountain singing which she had always heard was one part music.

"The Harmonia Society, I reckon," Arminta answered, leaning far out and looking down at the dusky figures merging from the shadows below. "They're just starting to sing around the house."

Nancy's face took on a tragic look. "Troy kin beat ary one of them singin'. Uncle Shadrack followed pickin' the banjo, and we all take to music real natural, only we never had no singin' in parts like that." She sighed: "I wish he'd never seen those sorry actin' boys, they"—

Once more the singers' voices came to them as the little band of students formed into procession and marched down the winding walk, their lanterns gleaming through the whirling snow like fitful fireflies.

"Star of the East, whose beacon light
A gleam on Bethlehem threw,
And thither by that wondrous sight
Arabia's sages drew."

Outside the night grew wilder, but the little band of serenaders did not return. Arminta stayed on, a comforting presence. In strangely subdued tones, the two girls talked of their homes and of every-day happenings, like planting, or cutting the "craps," or the occasional "corn shuckings," or quiltings, and the camp-meeting, the biggest event of the year with the exception of Christmas.

"Listen to the wind!" exclaimed Arminta, as a long sobbing gust shook the casement. "Strange that we haven't heard them come back."

Nancy looked out soberly. Perhaps, out

An Araminta and a Nancy in one of our schools.

in the storm, somewhere, struggling with the unruly forces of the air and sky, her brother Troy was having his first bitter experience. Suddenly she broke out in protest over existing conditions: "I'd wanted a chanct to go back and larn 'em something 'sides devilltry. T.ar's nary a school in the whole valley of any 'count."

She turned and surveyed herself in the glass, as the chapel bell intoned its summons to praise. The reflection she saw there was not reassuring.

"Let's go," proposed Arminta. "It's the Christmas festival. Just brush your hair a little. I'll run across and light my lantern."

In a few minutes the two were out-of-doors struggling through the soft snow toward the chapel, the largest building on the campus. There were no lights, but the campus was full of hurrying figures, many of them the returning serenaders.

The program began with soft, sweet strains, which left Arminta and Nancy fairly breathless. It was followed by the triumphant peals of the Hallelujah Chorus, and last of all came the stately, rhythmical cadences of "Holy Night." Softly the audience, at a sign from the player, took up the melody and carried it on to its tranquil close.

It was the first time that Nancy had seen the interior of the big chapel lighted up, and it seemed to her like a fairyland of dreams. "Oh, ef Troy could only a had a chanct," said Nancy to herself as they moved down the aisle at the close of the meeting.

In a few minutes the girls had passed out into the night, the storm was spent and the stars were shining, lighting up their snowy path. As they entered the dormitory an excited crowd stood in the lower main hall. Miss Donaldson, the matron, was talking pleasantly to a tired-looking boy of about sixteen. Nancy gave one glance at his face and wildly pushing her way through the group grasped his hand:

"Troy, oh Troy! How did you git here?"

She caught her breath to keep from sobbing outright.

"We found him sitting on some steps back there," explained one of the chorus. "He was all tuckered out. I don't see how he got that far, the storm was blinding and the walking was dreadful."

Nancy pulled her brother into the little office and beckoned to the matron. "Oh, Miss Donaldson, won't you find room fer him—just a place to sleep so he kin have his chanct?"

The matron hesitated. "The dormitories are too full, they say, but a boy who wants schooling badly enough to walk sixty miles over the mountains this time of year isn't going to be turned away."

Nancy threw her arms around the woman's neck, her mountain reserve melting before such kindness. "An' I was feelin' so forsaken this evenin'! Now I wouldn't ask fer a better Christmas!" She glanced toward her brother and saw beyond the open doorway, across the hall, a dozen students trimming the great tree which flashed in the gaslight as though hung with diamonds.

"Look, Troy, at the tree!" Nancy turned her brother toward the wonder in the parlor. "You're goin' to be here to see everything!"

"I heard 'em singin' over there," said Troy, and his face beamed.

Miss Donaldson watched the two happy faces with motherly tenderness. In the great brown eyes of the young mountaineer flashed the fires of genius, and the look he bestowed upon his sister was one of deep affection.

"I know I haven't made a mistake to take him in," the teacher assured herself, as she started away to plan for the extra cot. Then she sighed as she thought of the thousands back in the hills for whom there was no "chanct."

(We regret that we do not know in what publication this story appeared, that we might give proper credit.)

JUNIOR HOME MISSIONARY PROGRAM FOR DECEMBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

"All glory be to God on high,
And to the earth be peace;
Good will henceforth from heaven to men
Begin and never cease!"

1. Hymn—Joy to the World.
2. Prayer—For all the children in our land, that we may show to them through all the year the true Christmas spirit of love and good will.
3. Scripture—Isaiah 11:1-0; 9:6, 7.
4. Recitation—Christmas Bells.
5. Hymn—The Christ Child—tune, 149 Assembly's Songs.
6. A Christmas Exercise.
7. Story—Nancy's Christmas.
8. Transaction of Business.
9. Hymn—O, Little Town of Bethlehem.
10. Prayer—That all America may come to acknowledge allegiance to Christ, and to offer to him gifts of love and service, and thus extend his kingdom until "of the increase of his government and peace there shall be no end."

Notes:

3. Explain that these are prophecies of Christ and of the kingdom he should establish.
5. Poem in Senior Department; instead of using music for chorus as printed, repeat from middle of second bar to end of verse.
6. Send 10c to Literature Department, 1522 Hurt Building, Atlanta, Ga., for six copies.
8. Plan to help some of the Missions enjoy Christmas. Note suggestion Mrs. Wells makes in article in Senior Department, Christmas at Highland, which would probably apply equally well to other schools.

Rev. S. L. Morris, D. D., Editor, Miss Eleanora A. Berry, Literary Editor
Hurt Building, Atlanta, Ga.

SCHOOL FOR NEGRO GIRLS.

THE Executive Committee of Home Missions, considering the importance of training a leadership for the amelioration of the spiritual condition of the destitute colored people, and deeming industrial Christian education one of the most effective means of uplifting and evangelizing these backward people, hereby adopts the following policy and plan for the establishment of a high grade school for negro girls as soon as in its judgment the means can be provided, and the way is clear.

1. The proposed school for negro girls shall adopt a curriculum embracing the branches of study in the intermediate department, with possibly one or two years of high school work, if practicable.

2. Those entering the school must be colored girls of good moral character who have had such training in the primary branches of study as will fit them for the advantages of higher education. If, after fair trial, any evince moral delinquency or lack of intelligence interfering with attainments in accordance with the purpose and ideals of the school, they must be removed upon notification by the authorities governing the institution.

3. A local board, consisting of four white men and three white women, shall be appointed by the Executive Committee to have supervision of the teachers and pupils with advisory powers, but the election of teachers, financial obligations and rules for governing the institution shall pertain exclusively to the Executive Committee of Home Missions, except such authority and jurisdiction as shall be delegated to the local board.

4. The teachers shall be Christian people of good education and unimpeachable moral character, their number being determined by the needs of the school and the financial ability of the Home Mission Committee, consistent with its other demands and obligations.

5. A boarding department with dormitory in charge of a competent matron shall be provided for such girls as cannot attend as day pupils; and such charges for board and tuition shall be made as to guarantee self-support, if possible.

6. An industrial feature shall be connected with the institution giving employment to deserving girls who desire to work their way through school, and also to train the hands as well as the head and heart in such useful arts as dairying, canning, cooking, laundering, gardening, nursing the sick, and community welfare work.

7. The plan and policy of the institution shall be published in leaflet form and submitted to church sessions, or communities desiring its location with a view to securing offers of land and funds for equipping it for service. The committee expresses its judgment that such equipment should cost about $25,000.00 and should be largely furnished by the community, the Executive Committee agreeing to become responsible for operating and meeting the current expenses.

8. The Executive Committee will investigate any offer of funds for its equipment, and will reserve the right to determine what in its judgment would constitute adequate equipment as would justify acceptance and financing of such school.

9. Mrs. W. C. Winsborough, who is greatly interested in Christian education for colored girls, shall be invited to co-operate in securing location and equipment, and is requested to interest the Woman's Auxiliary Societies in the enterprise with a view to its highest efficiency and usefulness.

* * * * * *

The above plan outlining a policy for establishing and conducting a school for negro girls has been unanimously adopted and is published to invite suggestions and the cordial co-operation of God's people for its establishment and efficient operation. Cities or churches desiring to secure its location and to assist in its equipment are invited to correspond with the Secretary of Home Missions.

HOME MISSIONS TO-DAY.

REV. THORNTON WHALING, D. D.

There is nothing bigger. It is bigger today than it was yesterday, and its size will grow tomorrow and the day after. The reason is the war. Whatever the war may do to the world, it has already made the United States more important to God's kingdom and to God's world than it ever was before Under God the destiny of our globe, in large degree, rests upon these United States. We ought to do everything we can to make this country as thoroughly Christian as we may. Of course, the spirit of God alone can convert nations; but He works through our preachers, our money and our prayers. Every dollar spent for Home Missions today is the best dollar which any man can put anywhere, unless it is to put that dollar into a young man at the Seminary who is going to give his life to Home Missions. Our Theological Seminaries today must believe more intensely than ever in equipping, for Home Mission work, our best and choicest young men.

Columbia, S. C.

OUR DECEMBER TOPIC—WOMAN'S WORK.

EVER since the Home Mission Committee adopted the Monthly Topic plan, the month of December has been devoted to Woman's Work. However, since the establishment of THE MISSIONARY SURVEY, with a department belonging to the Woman's Auxiliary, instead of using space in the Home Mission Department for this topic, it has been the plan to assign to the Auxiliary additional space, and this has been done this time. Our Home Mission Department, therefore, is smaller by some pages this month.

Certainly at no time in the history of the world has the term "Woman's Work" been capable of so many and so varied definitions and interpretations as at present. In the face of war-time conditions and necessities, all conventions as to the kinds of work women might undertake in the business world have been set aside, and the women of the world are almost daily entering new spheres of service. Upon woman has fallen the responsibility of keeping the industrial and business world stable in a time of chaotic conditions.

What is true of the secular world is true in a greater degree in the religious world. The women of the churches have always furnished the larger share of the workers and much of the spiritual force which has made for the upbuilding of the kingdom. At this time the churches are being called upon to give men, as are no other institutions. Church members in the United States, including all faiths and sects, number about 42,000,000, while, according to religious surveys and statistics, more than sixty per cent. of the men in the army belong to some church, and seventy-five per cent. of the men who have volunteered are members of the seven leading churches. The men of the church have responded to the call for sacrifice and service, as have no other class.

But it is not only the young men who have gone. The older men in the churches are called upon to serve the country in a peculiar and important manner. Theirs is the supreme privilege to serve the boys in the camp and overseas. The Y. M. C. A. must look to the churches for its personnel.

And so the greatest work, the paramount duty, the highest service for the Christian women of America, is to meet the challenge which is before the churches, to win and hold our country for Christ, to hold fast to our ideals and keep them always before the nation, and to determine that the Church's work shall not falter nor halt, but that the Christian army shall move forward, onward, in its great task of making Democracy safe for the world.

A CHRISTMAS PRAYER.

ANNA LOUISE STRONG.

Sweet Child of Peace, across the ancient strife,
Bringing glad melody of angel psalm,
Our hearts are restless with the care of life—
O bring to us thy calm!

Dear Lord of Love, the world is waiting still
The high achievement of thy gracious plan;
O grant us thine all-conquering good will,
Thy loving faith in man!

Great Prince of Life, in knowing whom we live,
Triumphant strength and energy are thine;
Our hearts grow faint in service; do thou give
Untiring life divine!

Master of Death, thy greatest gift is yet—
To know thy sacrifice, to share thy loss,
Lest in the mirth of Christmas we forget
The glory of the cross.

—*The Missionary Voice.*

CHRISTMAS AT HIGHLAND.

MRS. ROSE MARTIN WELLS.

LAST Christmas, by mutual consent, Highland School decided to omit the usual Christmas festivities. We did not by any means place ourselves in the attitude that one of our friends did, who wrote: "This year we have decided to leave out Christmas." It was far from our wish to leave it out—on the other hand, we desired to catch more clearly than ever the true spirit of Christmas.

Quite unexpectedly, however, our most advanced class in high school had learned that if they studied very hard they might graduate with accredited standing in the spring, and we decided that in addition to our studies we could have only one series of entertainments that session, and that they must be the commencement exercises in the spring. So very happily the pupils passed their examinations in the days preceding the Christmas recess.

We decided to dispense with gifts, since we felt that the war had opened many needy fields.

But the kinds friends of Highland decreed otherwise. and made a beautiful Christmas for the children in the community and those in the Home department of the school.

Mr. and Mrs. W. B. Guerrant, our pastor and his wife, took this in charge. For some weeks previous to Christmas, Mrs. Guerrant led the children in practicing the exercises. Kind friends sent many gifts, and although on Christmas day a terrible snowstorm was raging and the earth was dark and cold. yet the chapel was a scene of warmth and cheer with its bright lights, warm fires and loaded tree. The day preceding they had taken a load of gifts to the Beech Grove schoolhouse. six miles away, and made a happy Christmas for the children there.

Since the children from Clay City have been placed in Highland. they should always be remembered here at Christmas.

They have no home except the school, no one to take them gifts except generous Christian friends, and while the other boarding students may go away for the holidays, they must stay here at the school and find their Christmas here.

Their Christmas was made very happy last year, and we are sure that it will be so always.

There are three little girls and two small boys who have no other home but Highland. Besides these, there are three high school

Winter fun at Highland.

girls and one boy, formerly from the Clay City Home, who are here finishing their courses. All these must stay at school during the holidays, and for them, as well as the little ones, we must make happy holidays. Indeed, I often think that the bitterness of being alone in the world is felt much more keenly by the boy and girl approaching manhood and womanbood than by the younger child.

In these days of the high prices of food, we are able to have only the plainest fare in our dormitories. But the children in the boarding department, most of whom come from thirty homes, can go home at week-ends and feast on chicken, ham, preserves, and the many other things, which even in these war times the thrifty housewife on the farm is able to provide for her family. But the children in the Home can necessarily have but little variation from the dormitory fare, which, though wholesome and adequate for nourishment, lacks the dainty touches provided at the home table. So this year, more even than dolls and toys, I think the orphan children at Highland would enjoy boxes of food—food containing meats and sweets. And for them and the community children we hope to have the usual exercises and tree—for more than ever do we want to make them know and feel that the spirit of the Christ child is walking to and fro in the earth, even in these dreadful days of war, with many of their brothers at the front, and some even sleeping so far away in France with the symbol of Christ's suffering marking their resting place.

For this year near Highland's Christmas tree will hang a flag with many stars, and already one star, that was so bright and blue, has been transformed into gold.

Guerrant, Ky.

CHRISTMAS AT ENSLEY MISSION.

MISS AGNES AVERY.

THE girls' sewing class each made a doll dress for the orphans at our Church Orphanage. These were given by the girls at our White Christmas. A number of the boys met at my house and helped to pop some corn, which they tied in white crepe paper flower containers, and these were afterward given to the poor.

We had a large and well attended Christmas tree the week before, but this is the first time we had attempted a White Christmas, which was celebrated on Christmas night. Owing to very inclement weather, our attendance was not as large as it should have been, but the pastor and several members of our Ensley Church were there and gave us music, and the spirit of Christmas was with us.

We hope next year to make the White Christmas idea the sole one.

The sewing class girls had each made a handkerchief (with an American flag about two inches square in the corner—their idea) as a Christmas present for their fathers, and four of them made quite pretty little centerpieces for their mothers.

They are very fond of making handkerchiefs for themselves, and for several reasons I encourage them. An Italian child and her handkerchief are soon parted—unless the mother pins it on.

Ensley, Ala.

THE CHRISTMAS CHILD.

The little Child Jesus, all smiling and sweet,
Lies in a cold manger, Wise Men at his feet.
O'er head in the sky, rays stretched to the earth,
Shines the Bethlehem star that tells of his birth.

Chant praises, shout welcome,
Exultantly sing!
Hail with glad greeting
The Christ-Child our King.

The little Child Jesus, asleep in the hay,
Brought from the Father a guide to the Way—
The Way we must travel, the pathway of Love,
Come, follow the Light that shines from above!

Chant praises, shout welcome,
Exultantly sing!
Hail with glad greeting
The Christ-Child our King.
—K. N. B., in *Over Sea and Land.*

WITH THE SEVENTEENTH STREET COLORED MISSION.

J. K. HOBSON, *Superintendent.*

THE work among the colored people of this city, Richmond, is about six years old and is getting a firmer hold on the people each year. It is probably in the very worst part of the city, there having once been a time, I am told, when policemen had to stay on the Seventeenth Street electric cars for the protection of the passengers. But conditions are improving, and "The Mission" has played an important part in this improvement. Even with the improved conditions all are impressed that our territory is large and needy. As near as we have yet gotten at it there are about fifteen hundred people in about four hundred homes that are in our reach and have been left out of the colored churches of the city to a surprisingly large extent. Probably fifty per cent. or more are nominally Christians, but there are many who do not live the Christ-like life. Their very indifference shows their need.

Now, let us see just what is being done at the present time. The meeting that reaches the largest number is the Sunday School, held each Sunday at 3:30 P. M. Last Sunday there were present nineteen officers and teachers (all white) and one hundred and fifty pupils. We have an excellent corps of efficient teachers coming

Just after Sunday school.

The first Sewing School Meeting of the Fall Season.

from the Assembly's Training School, the Seminary, and different churches in the city. Their spirit of self-sacrifice and devotion to the work is wonderful, and we are expecting a great outpouring of the Spirit upon the Sunday School work in the near future. In addition to the regular Sunday School Lesson, Memory Verses and the Catechisms are taught. We are making an attempt at grading and good organization, but have not completed that part of the work. The teachers are doing a good deal of visiting, having recently visited seventy homes in one week, and we expect to do more in the future. This personal touch is the part of the work that seems to count most.

Next, there is a preaching service conducted by one of the Seminary men each Sunday night, the attendance last time being forty. These services have to be simple, as the audience is made up largely of children, but they give us a great opportunity to present the gospel. Then, there is the Christian Endeavor each Tuesday night, the attendance last time being thirty, and these numbers are representative. Mr. G. F. Campbell, a senior at the Seminary, is in charge of this for the winter. He is having an outdoor meeting with the boys on Saturday afternoons and is getting in touch with them in such a way as to do a splendid work as leader of the Christian Endeavor Society. Yet to be mentioned is the Sewing School. It could not be continued through the summer, but has been reorganized, with Miss Jean McAlpine, now of the Assembly's Training School, in charge. It meets every Tuesday afternoon. The girls are much interested and the prospect for a real good sewing school this year is splendid.

It is sometimes asked, "Do you get any results? Is the work worth while?" I believe that it will be perfectly clear to anyone that has ever been there and has seen, first hand, the conditions that it is worth while. It is discouraging at times, but it can be clearly seen that it is doing good all the same. It might be well to give one incident from a good many that have brought encouragement and joy to the workers. It was during the Sunday School hour on May 26th that a little girl came in bringing a little, dirty note from her grandmother, who was then, and still is, a regular attendant at the Mission. The note read: "Margaret Bell is still sick, 1432 Brown Street. Remember me today in the Sabbath School while you all are praising the Lord. Please send us some Sunday School papers." It was a simple little note, but a twig or a leaf will show which way the wind is blowing, and that expression of her feelings brought us joy and satisfaction, for we felt that we were having a part in the work of the Lord. We want to see Christianity spread among these people until the whole lump is leavened. We need and ask the prayers of God's people that this work may be blessed and that souls may be saved. They need the transforming power of Christianity and, in order that they may get that, the workers need the prayers of the whole Church for a great blessing in this work for our common Lord and Master.

Richmond, Va.

SENIOR HOME MISSION PROGRAM FOR DECEMBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

"When the birds were watching
In the midnight chill
Came a spotless lambkin
From the heavenly hill.

"Snow was on the mountains,
And the wind was cold,
When from God's own garden
Dropped a rose of gold.

"When 'twas bitter weather,
Houseless and forlorn,
In a starlit chamber
Christ the Babe was born.

"Welcome, heavenly lambkin;
Welcome, golden rose,
Alleluia, Baby,
In the swaddling clothes!"

1. Hymn—Hark, the Herald Angels Sing!
2. Prayer—Thanksgiving for the Gift of the ages which has made it possible to have peace in our hearts in the midst of war upon earth.
3. Scripture—The First Christmas, Luke 2:7-20.

GIFTS OF SERVICE.

4. Spreading Good Will between White and Black.
5. Watching the Flocks on the Mountains.
6. Reading—A Christmas Prayer.
7. Hymn—Joy to the World.
8. The Gift of Service required of Christian Women.
9. Transaction of Business.
10. Hymn—It Came Upon the Midnight Clear.
11. Prayer—That Peace and Good-will may soon reign in the hearts of men, and that all the earth may acknowledge the Saviour as a personal Saviour and as Christ, the Lord.

Notes:

4, 5, Articles in this issue.
8. See "Woman's Work," and have some member give a three-minute talk along the same line.
9. Be sure to include some practical method of spreading Christmas cheer through gifts of service.

CAN YOU TELL?

What is the "Forward Step" which the Committee hopes to take in its colored work?

Why is Home Missions today bigger than ever before?

What is the greatest service Christian women can render their country?

Which of our missions is having a splendid effect upon the character of the neighborhood in which it is located?

What suggestion does one worker make as to gifts for the orphans at Highland this year?

Where did they attempt a White Christmas for the first time last year?

What church has an automobile which is doing real Christian work?

WHAT ONE SMALL-TOWN CHURCH IS DOING.

REV. JAMES M. SMITH.

THE missionary automobile is a new one, and is owned by the Big Stone Gap Church, for use in the country Sunday schools. The church in the picture is Big Spring Church of Powell's Valley, which has for six years been one of my preaching points. We now have preaching service every third Sunday night, and Sunday school every Sunday afternoon. So far as I can learn, I am the first Presbyterian minister to preach to this community, as well as in several other places which I am now serving.

The church building was about to fall in when I first saw it. I got $100 from the ladies' societies of the Second Church at Richmond, and with the help of one of the citizens raised another $100 in this section, and put the house in thorough repair. Most of the labor was donated by mechanics in the neighborhood. We also built the little vestibule, a pulpit rostrum, and made some additional seats.

The Sunday school was organized two years ago. I was requested by the neighborhood to get the teachers from town to come and help in the Sunday school, and the whole school was put under my care. It meets every Sunday afternoon in the year, though we were forced to close it during the extreme weather that prevailed in this section during the month of January.

At present the total active enrollment is eighty, the average attendance about sixty. The school uses our literature exclusively, and is under the control of the town church session. For the first six months the literature was furnished free of cost by the Publication Committee. Since that time the school has been practically self-supporting.

It is thoroughly graded into eight classes. As will be seen from the picture, the children compare favorably with the children of any country church, and some of them have as bright minds as can be found anywhere. During the past year eighteen of

A representative attendance at Big Spring Sunday School. (Insert) The missionary automobile and the officers and teachers from the town church.

the girls have recited the Introduction to the Shorter Catechism at one sitting, and have received their Testaments and framed certificates. During the same time two girls have recited the Shorter Catechism and have received their Bibles and framed certificates. One of them memorized the Shorter Catechism and recited it perfectly in three weeks, and the other in five weeks.

The whole school can repeat the books of the Bible right through in order, also the twenty-third Psalm, and a great deal of the Shorter Catechism. I am just now arranging a list of some of the great chapters of the Bible, to be memorized by the school during the coming year.

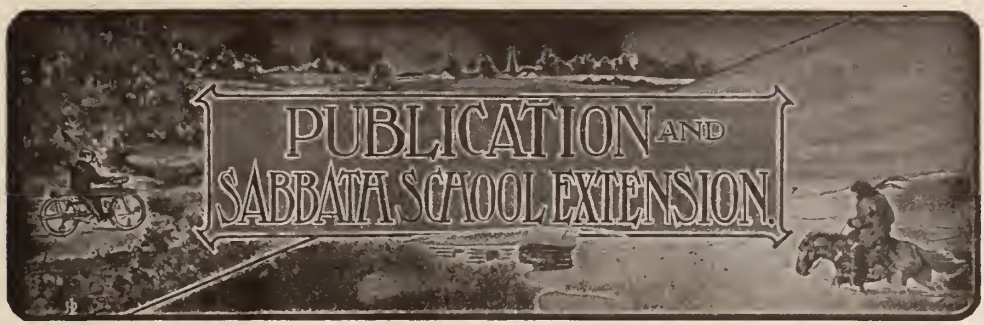
Rally Day was observed in the school last October, with an all day service. A large crowd of people from Big Stone Gap and the surrounding country districts came with their dinner baskets. Preaching was at 11 o'clock, after which a long table was set on the grounds and a splendid dinner was served jointly by the ladies from the town and the country. After dinner the Sunday-school exercises were held. These consisted of recitations, songs and responsive readings, and after the study of the lesson for the day, the whole gathering was addressed by Hon. R. T. Irvine, of Big Stone Gap.

This was the first time that we have ever tried to have a joint meeting of our town congregation with one of the country congregations, and it proved to be more than a success. We felt that the service did us all good. A Christmas service was also planned, but owing to severe weather the program could not be prepared, though all the members of the school received their Christmas treat of fruits, nuts and candies.

The present needs of the school are paint for the building, inside and out; some comfortable seats; wall maps for the study of the Bible; a small folding organ.

We are hoping that this school will not be the only one to be benefited by our automobile, but that as the work develops we may use it for other country Sunday schools.

Big Stone Gap, Va.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street RICHMOND, VA.

RALLY DAY NOTES.

R. E. MAGILL.

OUR annual Rally Day on the first Sunday in October encountered many unexpected obstacles, but so great is the interest in giving Sunday School privileges to the needy children in the South that we are confidently expecting our schools to exceed the splendid offering they made last year for Sunday School Extension.

In many States all public gatherings were prohibited by the Health Authorities on account of the epidemic of Spanish influenza, but some live schools found it possible to establish a new record for generous giving, even though they could not hold a public session.

The following breezy article from the October *League Record* tells how a Richmond Sunday School overcame the handicap:

GINTER PARK'S "BUSTED" RALLY DAY.

The influenza edict, closing all public assemblies, put a crimp in Rally Day out here for sure. We had things all fixed up to pull off a record-breaker, as we thought, last Sunday, October 6th. Elaborate plans had been made, the people of the Park had been invited broadcast, the gallery had been swept and dusted and ushers had been instructed how to seat the crowd. Our Rally Day speaker had arrived on Saturday—Rev. William E. Hudson, of Staunton—with what we feel sure was the best Rally Day speech in his system that any school might ever listen to. We had some choruses all practiced and ready; the orchestra was tuned to a gnat's heel and all things were now ready, when—the closing order from the Board of Health!

Well, for a little bit we were paralyzed.

Superintendent Sanders cocked one eye around, drew a long breath and scratched his head a teeny bit over the left ear. When the "Super" does that it is a sign that he has not given up yet. Therefore, when hard problems come up in our Teachers' and Officers' Council, we have instinctively learned to watch the "Super" and take courage when he lifts that left hand. On this occasion the "Super" was thinking about those 350 mite boxes that had been distributed five weeks ago and which he knew were ripe for picking. The school gave last year on Rally Day, through its mite boxes, $338.00 to Sunday School Extension, and we had been bracing ourselves to beat that record on this Rally Day. But it seemed that with the present prohibition of a Sunday School gathering and probability of extended epidemic conditions, there would be no chance soon for a Rally Day and a mite box collection. It looked like things were up in the air.

The "Super" dug a little harder behind his left ear. Then he called a meeting of a few of his counselors and proposed to "Have Sunday School tomorrow, anyhow!" Not to disobey the Board of Health, nor to try to have an assembly, but to enlist the Boy Scouts of the school and some other younger folks, and send around the lesson leaflets, the *Onwards* and *"Progress"* and let each bicycle courier call for the Rally Day mite boxes.

This was done. "Super" Sanders and his aids met at the Sunday School chapel between 9:30 and 10 A. M. and started the couriers out. By 4 o'clock in the afternoon (recess for dinner having been taken) the returns from mite boxes brought in by the messengers aggregated $356.56! Thus insuring the passing of last year's record. Later, mite boxes coming in have swelled the amount to above $392.00, and it will probably crack the $400.00 mark before another Sunday passes.

Thus, the day, after all, was not lost. Our visiting speaker, Mr. Hudson, decided to return to Staunton Saturday night, when he found we could have no meeting, but before

we let him go we corked up and sealed that Rally Day speech with a G. P. P. S. S. tag, and some time before Thanksgiving Day we hope to bring him back here and uncork it at one of our regular Sunday School services, omitting some of the other exercises to make room for it. Then we will invite our friends again, but we won't ask them to bring their mite boxes, because we already have them safely tucked away, and a snug check is being made out to Mr. R. E. Magill, Treasurer, for Sunday School Extension.

The following extracts from letters indicate the interest and spirit in which the day was observed in localities where the schools were open:

"While sitting at home recovering from the influenza I will write a word about our Rally Day service. Our aim was 500 attendance and an offering of $300.00. The "Flu" nipped our crowd and we barely held our regular attendance. Our offering was $200.00, which was good for an attendance of less than 200. We have had no service since. I hope the cause of Sunday School Extension did not suffer everywhere."

Pine Bluff, Ark.

Tuscaloosa, Ala.

"Inclosed is a money order for twenty dollars and forty cents ($20.40). This is the contribution given on Rally Day by the *Southside Mission Sunday School* in Tuscaloosa. The enrollment of the school is thirty pupils and four officers and teachers. It is with a great deal of pleasure we send you this money, *our first Rally Day contribution.*"

Bartlett, Tex.

"Enclosed find check for $25.00, which is our Rally Day Offering to Sunday School Extension. We had a great day yesterday. Besides using the Rally Day Program and stressing that phase of the work, there was another very happy part of the program which we all enjoyed. Twelve of the boys and girls of the Sunday School made a profession of their faith in the Master and united with the church. Praying God's richest blessing upon you in your splendid work, I am sincerely yours,

---

Brenham, Texas.

"Please find enclosed money order to the amount of fifteen dollars ($15.00), which is our Rally Day offering.

"We, the prospect Presbyterian Sunday School of Brazos Presbytery, are only a very small number, since the war has called a number of our little band to other points; still we have almost doubled our offering, for we realize the great need of having Sunday Schools everywhere."

Carrollton, Ga.

"Enclosed find check for forty-three dollars and forty-seven cents ($43.47), covering the contribution of our Sunday School on Rally Day for Sunday School Extension. We entered the contest for the banner in *Atlanta Presbytery.* The Sunday School, in order to make as large a contribution as possible, picked cotton one afternoon."

Atlanta, Ga.

"We had a successful Rally Day at the Barnett Mission Sunday School. Collected over $90.00, which was nearly four times as much as we were apportioned. We also gained over thirty new pupils and a full house."

The superintendent of one of our mountain schools, which was organized by one of our field workers, writes: "We are going to try for the Rally Day Banner again and expect to do better than we did last year. We have the mountains full of boys and girls picking galax leaves, which they will sell for the Sunday School Extension Offering. Some of the men gave a day's wages, and some of the women are picking four or five thousand galax leaves."

Such splendid co-operation heartens us to plan for bigger things than ever before.

We hope to announce the successful contestants for the Presbyterial Banners in the January SURVEY.

A Happy Christmas to All

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION [48]
AFRICA.

Bulape, 1915.
Rsv. and Mrs H M Washburn.
Rev and Mrs. R. F Cleveland
Rev. and Mrs C. T Wharton

Luebo, 1891.
Rev. and *Mrs Motte Martin
*Dr and Mrs. L. J Coppedge
*Miss Maria Fearing (c)
Mr and Mrs T J. Arnold, Jr.
Miss Elda M. Fair
Rev. and Mrs T C. Vinson
*Rev S H. Wilds
Dr. and Mrs. T Th Stixrud
Rev and Mrs. A. C McKinnon
†Mr and Mrs. T. Daumery
Rev and Mrs. J W Allen
Mr B M Schlotter
Rev and Mrs W F McElroy
Mr and Mrs C. R Stegall
Miss Mary E Kirkland
Rev and Mrs J H Longenecker
Mrs S. N Edhegard
†Rev S N Edhegard

Ibanche, 1897.
Rev and Mrs A I. Edmiston

Mutoto, 1912.
Rev and Mrs Geo T McKee
*Rev A A Rochester (c)
Rev and Mrs Plumer Smith
Dr and Mrs Robt R King
Rev. and Mrs C L. Crane

Lusambo, 1913
Rev and Mrs. R D Bedinger
Dr and Mrs E R Kellersberger
Mr W L Hillhouse

E BRAZIL MISSION. [15]

Lavras, 1893.
Rev and Mrs S R Gammon
Miss Charlotte Kemper
*Rev H S. Allyn, M. D
*Mrs H S Allyn
Mr and Mrs C C Knight
Mr and Mrs B H. Hunnicutt
*Mr and Mrs F F Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Plumhy, 1896.
Mrs Kate B Cowan

Bom Successo.
Miss Ruth See
Mrs D G Armstrong

W BRAZIL MISSION. [10]

Ytu 1909.
Rev. Marion S. Huske

Braganca, 1907.
Rev. and Mrs. Gaston Boyle

Campinas, 1869.
Mrs J R Smith
Rev. and Mrs. Jas. P. Smith

Itapetininga. 1912
Descalvado, 1908.
Rev. and Mrs Alva Hardie

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs R D Daffin

N BRAZIL MISSION [13]

Garanhuns, 1895.
Rev and Mrs G E Henderlite
Rev and Mrs W M Thompson
Miss Elize M Reed

Pernambuco, 1873.
*Miss Margaret Douglas
Miss Edmonia R Martin
Miss Leora James (Natal)
Miss R. Caroline Kilgore

Parahyba, 1917.
Rev. and Mrs W C Porter

Canhotinho.
*Dr G W Butler
*Mrs. G. W. Butler

MID CHINA MISSION [76]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr.
Miss E. B. French
*Miss Emma Boardman
Rev. and Mrs Warren H. Stuart
Miss Annie R. V Wilson
Rev. and Mrs. R. J. McMullen
Mr and Mrs J M Wilson
Miss Rebecca E. Wilson
Rev G. W. Painter, Pulaski, Va.
Rev. and Mrs. J M. Blain
Miss Nettie McMullen
Miss Sophie P Graham
Miss Frances Stribling

Shanghai.
*Rev. and Mrs. S. I. Woodbridge
Rev and Mrs C. N Caldwell
Miss Mildred Watkins

Kashing, 1895.
Rev. and Mrs. W H Hudson
*Dr. and Mrs. W H. Venable
Miss Elizabeth Talbot
*Rev and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
Miss Sade A Nesbit
†Mr S. C Farrior
Dr and Mrs F R. Crawford
Rev and Mrs M A. Hopkins
Rev and Mrs J Y McGinnis
Miss R. Elinore Lynch
Miss Kittie McMullen

Kiangyin, 1895.
Rev. and Mrs L. I Moffett
Rev Lacy L Little
Dr and Mrs Geo. C. Worth
Mr and Mrs. Andrew Allison
Miss Rida Jourolman
Mrs Anna McG Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Miss Venie J Lee, M. D.
Miss Anna M Sykes

Nanking.
Rev. and Mrs. J L. Stuart
Dr and Mrs A. C Hutcheson
Dr and Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs P. F. Price

Soochow, 1872.
*Dr and Mrs J R. Wilkinson
Miss Addie M Sloan
Miss Gertrude Sloan
Mrs. M P McCormick
Rev. and Mrs P C. DuBose
*Mrs R A Haden
Miss Irene McCain
Dr and Mrs M P Young
*Mrs Nancy Smith Farmer
Rev. and Mrs Henry L. Reaves
Miss Lois Young
Rev and Mrs. H Maxey Smith

N KIANGSU MISSION [76]

Chinklang, 1883.
Rev and Mrs A Sydenstricker
Rev. and Mrs J W Paxton
Rev. and Mrs. D W Richardson
*Rev. and Mrs. J C. Crenshaw

Tulchow, 1908.
Rev. T. L. Harnsberger
Dr and Mrs Robt B Price
Rev. Chas Ghiselln, Jr

Hauchoufu, 1897.
Mrs Mark B Grier, M. D.
Dr and Mrs A A McFadyen
Rev and Mrs Geo P Stevens
Rev and Mrs F A Brown
Rev and Mrs O V Armstrong
Rev. and Mrs. Lewis H. Lancaster

Hwalanfu, 1904.
*Rev. and Mrs. H. M. Woods
*Miss Josephine Woods
Rev. and Mrs. O. F. Yates
*Miss Lillian C. Wells
*Miss Lily Woods
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.
Rev. and Mrs H. W. Whits
*Rev. and Mrs. C. F. Hancock
Dr and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.
Dr. and Mrs. J. W. Bradsby
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev and Mrs. W. C. McLauchlin
Rev and Mrs W F. Junkin
*Mr H W McCutchan
*Miss Mada McCutchan
Miss M M Johnston
Miss B McRobert

Tsing-kiang-pu, 1897.
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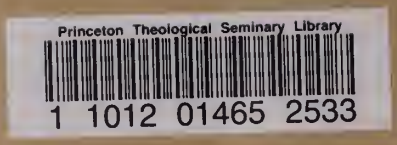

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